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THE PEARL-STRINGS;

A HISTORY OF THE RESÚLIYY DYNASTY OF YEMEN

BY

'ALIYYU'BNU'L-HASAN 'EL-KHAZREJIYY;

TRANSLATION AND TEXT WITH ANNOTATIONS AND INDEX.

BY THE LATE

SIR J. W. REDHOUSE, LITT.D. (CAMB.),

K.C.M.G., K.N.I., K.L.S.

HON. M.R.A.S., HON. M.R.S.L., ETC., ETC.

EDITED BY

E. G. BROWNE, R. A. NICHOLSON, AND A. ROGERS,

AND

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1. Arabic.

"These are our works which prove
what we have done;
Look, therefore, at our works
when we are gone."

2. Turkish.

"His genius cast its shadow o'er the world,
And in brief time he much achieved and
wrought:
The Age's Sun was he, and ageing suns
Cast lengthy shadows, though their time be
short."

(*Kemál Páshá-zádé.*)

3. Persian.

*"When we are dead, seek for our
resting-place
Not in the earth, but in the
hearts of men."*

(*Jalálu'd-Din Rúmi.*)

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ELIAS JOHN WILKINSON GIBB,

and to promote those researches into the History, Literature, Philosophy, and Religion of the Turks, Persians, and Arabs to which, from his youth upwards, until his premature and deeply lamented death in his 45th year on December 5, 1901, his life was devoted.

تِلْكَ آثَارُنَا تَدُلُّ عَلَيْنَا * فَانْظُرُوا بَعْدَنَا إِلَى الْآثَارِ،

"The worker pays his debt to Death;
His work lives on, nay, quickeneth."

The following memorial verse is contributed by 'Abdu'l-Ḥaqq Ḥámid Bey of the Imperial Ottoman Embassy in London, one of the Founders of the New School of Turkish Literature, and for many years an intimate friend of the deceased.

جمله یارانیٓ وفاسیله ایدرکن تطییب
کندی عمرنده وفا گورمدی اول ذاتِ ادیب
گنج ایکن اولمش ایدی اوجِ کماله واصل
نه اولوردی یاشامش اولسه ایدی مستر گیب

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EDITOR'S PREFACE.

THIS volume completes the English portion of the late Sir James Redhouse's work on al-Khazrají's history of the Rasúlí dynasty of Yaman, with the exception of the printed *Tentative Chronological Synopsis of the History of Arabia and its Neighbours from* B.C. *500,000 (?) to* A.D. *679* (Trübner, 1887),[1] which it has been decided not to reprint, although it was incorporated by the translator in his manuscript; and the rough sketch-maps and short Tables of Dynasties which he added as appendices to it.[2]

On comparing Sir James Redhouse's transcript of the Arabic text with the original contained in the India Office MS. (No. 710 of Loth's *Catalogue*), it became apparent that he had greatly abridged it, chiefly by the omission of pieces of poetry and biographical notices. As it was felt to be unsatisfactory to publish a mutilated text, it was further decided to print the whole from the India Office Codex. This involved some further delay and fresh expenditure, but the Arabic text is now in the Press, and it is hoped that its appearance will not be much longer delayed. The task of editing the text has been entrusted to my colleague Shaykh Muḥammad 'Asal, Teacher of Arabic in the University of Cambridge, and it is being printed by Zaydán in the *Hilál Press* at Cairo.

EDWARD G. BROWNE.

CAMBRIDGE.
July 17th, 1908.

[1] This *Synopsis* comprises only 16 pages. I do not know whether it was published as an independent tract, or in the Proceedings of some learned Society, but the chronological data which it contains are in the highest degree speculative. It was published in the year preceding that in which the MS. was completed.

[2] For the description of the original MS. given by Sir James Redhouse to the Cambridge University Library, and comprising five volumes, now numbered Add. 2937–2941, see pp. 30–31 of my *Handlist of the Muḥammadan MSS.* contained in that Library.

ANNOTATIONS (I, 45).

1. 'Aliyy son of Ḥasan the Khazrejite, i.e. of the tribe of Khazrej. The two brother tribes of 'Ews and Khazrej settled at Medína long before the days of Muḥammed, as emigrants from the neighbourhood of Mekka, whither their ancestors had come from Yemen after the bursting of the great Dam of Me'rib. These two tribes were the first supporters of Muḥammed and his new religion of 'Islám at Medína, when he was compelled to flee from his native city, Mekka, by the virulence of his pagan persecutors. With the victorious expansion of 'Islám, families of those two tribes became spread from China to the Atlantic. As will be seen in the course of this history, our author lived at the court of Sultan Melik 'Eshref II, with whose death, A.H. 803 (A.D. 1400), he brings his recital to a close. He was not then himself a very young man, and may have survived his patron about twenty years.

2. Yemen is the name of the country lying in and around the south-west corner of the peninsula of Arabia. It is the *Arabia Felix* of ancient geographers.

3. The religion of 'Islám is the religion of submission to the decrees of God, as expressed in His eternal Word, the sacred Qur'án, exemplified in practice by His servant and apostle Muḥammed, known also by the names of 'Aḥmed and Muṣṭáfá.

4. The Ḥimyerite princes are known to Europeans by the corrupt name of the Homerites. They ruled from very early times down even to the days of Muḥammed, with a few short intervals of foreign subjugation. The 'Queen of Sheba' in Solomon's reign, B.C. 1000, was one of those sovereigns.

5. The Ghassánite princes, a branch of the Ḥimyerites, who reached trans-Jordanic Syria in their migrations, and became the viceroys of Rome in those parts, from about the beginning of our era until 'Islám displaced them.

6. Seba' the Greater gave his name to the 'Sheba' of our historians, and also to the Sabeans, the people of southern Arabia, from whom the Sabean religion took its denomination; the worship of the 'host of heaven.'

7. Ḥárith the Rá'ish. The name Ḥárith was corrupted by the Greeks and Romans into Areṭas, as it has come down to us. The word means, one who collects and acquires wealth; also, an agriculturist who both dresses and sows the land; also, a lion. The title of Rá'ish means the well-feathered; also, the well-clad; also, the rich, wealthy one; also, a featherer (of an arrow); also, a clothier; also, a feeder, nourisher; also, an enricher, a benefactor.

8. Yáfith and Ḥám, our Japhet and Ham, sons of Noah and brothers of Shem (Sám son of Núḥ), were naturally his enemies; or their descendants became so, as asserted in comparatively modern, post-Achemenian tradition. Hence, some forging poet in 'Islám has put these words into the mouth of Ḥárith the Rá'ish, a myth himself, perhaps king of the sons of Sám, these boastings as to his coercing the sons of Yáfith and Ḥám.

9. Qaḥṭán, a legendary hero of Semitic fable, has been supposed by many to be the Joktan son of Eber of Genesis x, 25; but is said in the history of Muḥammed by 'Ibnu-Ḥishám, pp. 5, 14, to have been a son of Ishmael.

10. The House in the sacred city is the temple of Mekka, God's House, the Cubical House, to which the tribes of Arabia used to resort in pilgrimage long before the days of Muḥammed. It is said to have been first built by Adam after his expulsion from Paradise and his reunion with Eve. Gabriel furnished the plan, and the edifice was reared directly beneath its prototype in Heaven, around which the angels perambulate in adoration of their Maker. After the Flood Abraham rebuilt the House with the aid of his eldest son, Ishmael, and the block of stone on

which he stood to build was miraculously endued with the power of raising and lowering itself as Abraham required. This stone is still to be seen in the Court of the Cubical House, the Ka'ba; but is enclosed in a shrine, and not exposed to the public gaze.

11. Before 'Islám the prince of Mekka was also the guardian of its temple. Still before 'Islám the duties of its guardian were divided; the custody of the House itself was entrusted to the head of one branch of the princely line, and Muḥammed, at the conquest, confirmed that order of things. Its custody is now in the hands of the chief of the Benú-Sheyba family, probably descended from that line.

12. I have met with no notice of these two worthies; but have no doubt that legends exist respecting each or both of them.

13. The four preceding distichs are in the usual strain of Arabian self-glorification.

14. Ya'rub is said to have been the son of Qaḥṭán, and from him are the Arabians said to have been named. Whether he is to be taken for the Jerah son of Joktan of Genesis x, 26, may be decided by others.

15. Seba' is certainly the Sheba of Genesis x, 28, etc., but Arabian legend makes him the son of Yeshjub son of Ya'rub son of Qaḥṭán; not a son of Qaḥṭán or Joktan, as he is called in Genesis x, 28. The land of Seba' was named after him, and the tribes of Yemen were chiefly his descendants in many branches.

16. The Tihámite, anyone born or living in the lowland seacoast country of Arabia, the Tiháma. Here the expression is said to indicate Muḥammed.

17. The blacks, the Súdán, are here the Abyssinians, possibly their black slave troops, by whom Yemen was subjugated for a time, shortly before the birth of Muḥammed. The 'land of the blacks' (*biládu's-súdán*) is what our newspaper correspondents, travellers, and diplomatists style the Sudan, or, in its French dress, the Soudan.

18. These weak princes of Yemen are those who drove out the Abyssinians with the aid of Persia, but exercised no real power.

19. The 'prophet' predicted in this suppositious poem is, of course, Muḥammed.

20. Here the Ḥijra is predicted, Muḥammed's emigration or 'Flight' from Mekka to Medína.

21. The 'scripture' here spoken of is the Qur'án, the Reading, the Recitation. Its text is held to agree with the uncorrupted scriptures of the Children of Israel, the 'reiterated sayings' of various prophets, Jesus included; though it often disagrees with what the Jews and Christians possessed in Muḥammed's time.

22. The word *'aḥmed* is the superlative of *muḥammed*. It means 'most laudable,' as the latter means 'much lauded.' 'Aḥmed is the name by which, according to Qur'án, lxi, 6, Jesus foretold to the Jews the future advent of the last of all the prophets.

23. The children of 'Ámir are the princes of the Resúliyy dynasty in Yemen. The first of them, Melik Manṣúr 'Umer son of 'Aliyy son of Resúl, declared himself Sultan and independent sovereign of Yemen in A.H. 630 (A.D. 1232).

24. From this distich it becomes evident that the pretended prophecy of Ḥárith the Rá'ish was written in the reign of Melik Mudhaffer Yúsuf son of 'Umer between A.H. 647 (A.D. 1250) and 694 (1295), as the predictions venture no further.

25. Muḥammed's allies of the two tribes of 'Ews and Khazrej at Medína are mentioned in history by this title of 'Supporters' or 'Aiders.' They are sometimes called 'Auxiliaries' by European writers. Every individual from among them was styled 'Anṣáriyy, which title can only be rendered in our speech by the expression 'One of the Supporters,' or 'One of the body of Aiders.'

26. For an account of the name and tribe of Ghassán see Note 66.

27. The approximate date of the reign of Ḥárith the

Rá'ish, whose wezír was 'Ámir son of Ḥáritha the 'Ezdite, is here doubtfully given as "something like six hundred years before the advent of Muḥammed," who was 52 years old in A.D. 622, when he migrated from Mekka to Medína. This is certainly incorrect, as it would make Ḥárith the Rá'ish about a contemporary with Jesus of Nazareth and Tiberius Cæsar.

'Ámir son of Ḥáritha was succeeded by his son 'Amr son of 'Ámir, the Little Tatterer; and this latter personage is said in legend to have lived eight hundred years. This probably represents a whole dynasty.

In the time of the rule of 'Amr son of 'Ámir the great Dam of Me'rib is said to have been destroyed, being undermined by rats; and this event brought about the dispersal of the descendants of Seba' to all parts of Arabia, even to the northern parts of Mesopotamia, Diyáru-Muḍar, Diyáru-Rebí'a, Diyáru-Bekr. Its date is put by some Arabian writers at about four hundred years before 'Islám, i.e. about A.D. 200. Others, held to be more accurate, place it earlier. We here examine these two questions.

'Amr son of 'Ámir, the Little Tatterer, is said to have ruled at Me'rib for four hundred years before the ruin of the dam, and to have lived another four hundred years in his voluntary exile, dying in the land of the 'Akk tribe, in western Yemen. Let us suppose these eight hundred years to represent a dynasty, from among the names of whose rulers that of 'Amr is marked out by the ruin of the dam in his time.

Legend makes him to have been succeeded by his son Tha'leba the 'Anqá in the chieftainship of the 'Ezd tribe, then located, or his branch of it, on the little stream Ghassán, a subdivision of the tribe taking the name of the rivulet. It is the rill that waters the modern town of Beytu'l-Faqíh, so named from the tomb and convent where the jurist 'Aḥmed son of 'Ujeyl was buried in A.H. 690 (A.D. 1291), in the cemetery of the village of Ghassána. The village, convent, and tomb were visited by 'Ibnu-Baṭúṭa in A.H. 731, when the village still bore its old name, though it has become an important town and

commercial centre for the coffee trade since the times of the Resúliyy dynasty, and again dwindled as the cultivation of coffee has increased elsewhere.

Disputes, leading to bloodshed, arising with the tribe of 'Akk, the 'Ezd tribe, under its prince Tha'leba, removed from Yemen to the vicinity of Mekka, then possessed by the Jurhum tribe. These refused hospitality to 'Ezd, and fighting ensued; 'Ezd prevailed, and became lords of Mekka. Tha'leba is said to have appointed his nephew Khuzá'a to the custodianship of the temple, and this office remained in his family for about three hundred years. Tha'leba died at Mekka, and his brother Jefna son of 'Amr succeeded to the chieftainship.

In Jefna's time the tribe of 'Ezd, greatly multiplied, felt the necessity of expansion and colonization. One branch migrated to 'Umán and Baḥreyn. A second, under Jefna's brother Ḥáritha, and the two sons of the latter, 'Ews and Khazrej, settled in Medína, then named Yethrib. A third branch moved away to the plains of the lower Euphrates, and from them arose the kingdom of 'Anbár and Ḥíra. But Jefna himself, leaving Khuzá'a at Mekka and Ḥáritha at Medína, continued his journeyings with the Ghassán branch of the tribe until he arrived in trans-Jordanic Syria.

Here Jefna overpowered the princes of the Selíḥ tribe, and was constituted Roman viceroy over those parts in their stead in about the year A.D. 23, dying five years later. His son 'Amr succeeded, whose rule was but of five years. Ḥárith the Great, "Aretas the king," was his successor, whose "governor held the city of the Damascenes" (Damascus) when St. Paul escaped thence in a basket let down over the wall. Ḥárith the Great ruled twenty-two years, and died in A.D. 55, after invading the dominions of Herod the tetrarch of Galilee, to punish him for the insult offered to his sister, Herod's first wife, by Herod's marriage with Herodias after the murder of her first husband, Herod's brother.

We have now secured some definite data from which approximately to infer the times of the ruin of the Dam of

Me'rib, the migration of the Little Tatterer, 'Amr son of 'Ámir, to western Yemen, and the reign of Ḥárith the Rá'ish.

The arrival of Jefna in Syria somewhere about A.D. 23 accords with the statements of Ḥamza of Ispahan and 'Ebú'l-Fidá' that the Ghassán princes ruled in Syria 616 years from Jefna's victory over Selíḥ until the flight of Jebela son of 'Eyhem in the days of the Caliph 'Umer, after his capture of Jerusalem in A.D. 636.

It is also fairly well in accord with the tradition, mentioned by Ḥamza, that the first line of the 'Ezd principality on the lower Euphrates came to an end with Jedhíma, who was succeeded by his nephew, 'Amr son of 'Adiyy, the Lakhmite; and that 'Amr reigned at Ḥíra for 118 years (!), of which 95 had elapsed when Artaxerxes founded the Sásániyy line of Persian monarchs in A.D. 226. It agrees well also with the tradition that Khuzá'a and his descendants held Mekka for about three hundred years after Jefna left it for Syria, until Muḥammed's ninth ancestor, Lu'eyy son of Ghálib, wrested the principality from them, transferring it to the tribe of Qureysh. Muḥammed was born in about A.D. 570, and nine generations fill about 270 years out of this. The 300 years of the domination of Khuzá'a over Mekka will therefore have commenced, approximately, with the Christian era.

Allowing now the 400 years given by tradition to the Little Tatterer after his migration to western Yemen, and supposing that Tha'leba was not a *son* but a *descendant* of his, individualized in legend through his leaving Yemen for Mekka at about the date of the commencement of our era, we conclude that the ruin of the Dam of Me'rib happened somewhere about the time of the Achemenidæ in Persia, between four and five hundred years before, or a century or two anteriorly to Alexander the Great, though Sale's opinion is that it took place "soon after" his time.

If 'Amr son of 'Ámir, or the dynasty figured by his name, ruled in Me'rib for four hundred years before the ruin of the Dam, then Ḥárith the Rá'ish will have lived some time between

the date of Solomon, B.C. 1000, and the Achemenidæ, B.C. 536; let us say he may have been a contemporary of Nebuchadnezzar, and so have lived about six hundred years before our era. This is something definite, but it must be taken with reserve.

28. I have met with no notice of this Ḥimyerite Dhú'l-Qarneyn, Ṣa'b son of 'Ebú-Meráthid. Ḥamza says that Shemir son of Ifríqís bore the title. See Note 660.

29. This description of the great Dam of Me'rib is much more correct and graphic than that given by Sale from Pococke. We here see plainly that it was a dam constructed between two mountains, to hold back the water of a stream subject to great floods at times, and by which it was at last swept away. The two mounts, Me'rib and 'Eblaq, may be seen in the map of Yemen given to illustrate Carl Ritter's "Erdkunde," in about lat. 15° 25′ N., long. 44° 30′ E., with the names 'Sidi Mareb' (Seddu Me'rib) to the east and 'Balak Berge' (Jebel 'Eblaq) to the west. From the streams there shown to flow towards the outlet where the dam was constructed, one can well imagine how grand a work it must have been. It can scarcely be doubted that traces of its remains are still to be seen. The total length of all the channels that discharged their waters into the reservoir formed by the dam may have amounted to an Arabian footman's six months journey; but that even the longest of those watercourses came from parts at six months distance is a gross exaggeration, as is also the extent of country irrigated by the waters of the reservoir. The description of the sluices and of the pool from which the water was distributed is very interesting.

30. Bilqís is the traditional name of the Queen of Sheba (Seba'), who visited Solomon, and who added some works to the dam at Me'rib.

31. Qur'án, xxxiv, 14.

32. The inundation of 'Arim is the name given in Qur'án, xxxiv, 15, to the flood that destroyed the dam of Me'rib.

33. "The Crowns," et-Tíján, is the name of an older history of Yemen.

34. The Ḥajwerite, possibly the Ḥajúrite. Ḥajwer is given in Qámús as the name of a mountain; but Ḥajúr is in both Qámús and the Meráṣidu'l-Iṭṭilá' (مراصد ٱلاطّلاع) the name of a place in Yemen. The dream of this legendary wife of the Little Tatterer is evidently copied from Pharaoh's dream in our legend of Joseph in Egypt.

35. Shaḥr or Shiḥr, a region of Ḥadramewt, adjoins the district of 'Aden, our present coaling station east of the Straits of Bábu'l-Mendeb (Babelmandeb). 'Aden is in lat. 12° 46′ N., long. 45° 10′ E., while the town or village of Shaḥr, Shiḥr (or Shehr of maps) is in lat. 14° 40′ (or 44′) N., long. 49° 22′ (or 34′) E.

36. In Arabian astrology Mars and Saturn are called 'the two malign planets,' ٱلنَّحْسَان; while Venus and Jupiter are designated 'the two auspicious ones,' ٱلسَّعْدَان. These epithets are in use by European astrologers also.

37. "The rat! the rat!" Legend has assigned to the rat a miraculous share in the destruction of the dam.

38. The Potentate of Egypt is Pharaoh.

39. This Joseph, the Truthful One, is Joseph son of Jacob, one of the patriarchs of Jews and Christians, a much revered prophet of the Muslims. His adventures with Potiphar's wife, the Zuleykhá of modern poets, زُلَيْخَا, but Zelíkhá of Qámús, زَلِيخَا, form the subject of numerous poems, works of some of the best writers of 'Islám.

40. Tha'leba the 'Anqá' is, according to Qámús, Tha'leba with the very long neck. But why he was designated by a feminine adjective is not explained. But the 'Anqá' is the name of a fabulous bird of Eastern story, and the Persian Qámús suggests that he is equally fabulous with that bird, and had no real existence. The old Arabians, however, who so named him, believed in the real existence of both. Possibly ثَعْلَبَةُ ٱلْعَنْقَاء is an abbreviation for ثَعْلَبَةُ ذُو ٱلْعُنُقِ ٱلْعَنْقَاء, and may

be correctly written ثَعْلَبَةُ ٱلْعُنُقَاء; but I do not recollect a parallel to this. The neck, ٱلْعُنُقُ, is sometimes feminine, but sometimes also it is masculine.

41. This trick played off by the Little Tatterer on his people would have been worthy of the astucious Jacob, who, in legend, robbed his father-in-law of his cattle by peeled sticks. He, at any rate, is made by the story to employ a stratagem; but his wife Rachel simply stole her father's gods, and then invented a feminine lie to prevent her being convicted of the larceny. Verily, the Jews who ultimately concocted the books of the "Old Testament" had a peculiar notion in making out all their heroes to be rascals.

42. Qur'án, xxxiv, 15–16.

43. See Note 27.

44. 'Akk and Ma'add are said to have been brothers, sons of 'Adnán; and this latter, 'Adnán, is held to have been, through Ma'add, an ancestor of the tribe of Qureysh, from which sprang Muḥammed, descended from 'Adnán in the 21st degree. 'Adnán has been made by some to be the son of 'Uded, أُدَدُ, son of Muqawwam, مُقَوَّمٌ, son of Náḥúr, نَاحُورُ (Nahor), son of Tírah, تِيرَحُ (Terah), son of Ya'rub, son of Yeshjub, son of Nábit, نَابِتُ (Nebajoth of Gen. xxv, 13), son of 'Ismá'íl (Ishmael), son of Abraham and Hagar. So in 'Ibnu Hishám, p. 5, l. 20. The existence in western Yemen of the tribe of 'Akk, in whose territory the Little Tatterer and his descendants settled for four hundred years previous to Tha'leba's departure for Mekka at about the date of the commencement of our era, shows that this tribe of 'Akk must have migrated from the central Arabian stock a long time before the ruin of the Dam, so as to be fully established in western Yemen when the Little Tatterer came to their country. But 'Akk is said to have married into the tribe of the 'Esh'ariyyún, to have remained with them, so that his descendants spoke their dialect and lived in their country. In effect, we find the 'Esh'ariyyún living in villages in and near the vale of Zebíd down to the times when

the history of Khazrejiyy draws to a close, and possibly to the present day.

45. Khuzá'a, mentioned before as a nephew of Tha'leba, is here stated to have been a son of Tha'leba's brother Ḥáritha; and if so, he was a cousin of 'Ews and Khazrej. Tha'leba's brother Ḥáritha, father of Khuzá'a, must not be confounded with his son or descendant Ḥáritha, father of 'Ews and Khazrej.

46. The son of Quteyba, 'Ibnu-Quteyba, born A.H. 213 (A.D. 828), died about A.H. 270–276 (A.D. 884–889), has left us the oldest Arabic book of general history, edited by Wüstenfeld, and printed at Göttingen in 1850. His account of the Syrian princes of Ghassán is very short and imperfect (pp. 313–316, Wüstenfeld). He relates the incident that led to the retreat of Jebela son of 'Eyhem to the court of the Roman emperor as occurring at Damascus, and in a manner very different from what is given in Vol. I, p. 72, of the present translation. 'Ibnu-Quteyba makes Jebela's horse tread upon a man in the street of Damascus, on which the man struck Jebela, and this prince complained of the assault to the governor, 'Ebú-'Ubeyda. The governor informed the prince that, if the assault should be legally proved, he would, by the *lex talionis*, be authorized to assault the aggressor in like manner; but that this offender would not be put to death or have his hand cut off for the assault. This information so incensed Jebela that he renounced 'Islám and took refuge with the Romans.

47. 'Ews and Khazrej, sons of Tha'leba the 'Anqá', and forefathers of the two tribes named after them. They settled at Yethrib, and their descendants were Muḥammed's 'Supporters' there in after times.

48. Jurhum was a son of Qaḥtán (Joktan), and 'Ismá'íl (Ishmael) son of Abraham and Hagar married the daughter of a descendant of his, Ra'la bintu Miḍáḍ. She bare him twelve sons (Genesis xxv, 13–15; 'Ibnu-Hishám, p. 4, 14–16). Jurhum may be the Jerah of Genesis x, 26. He had a numerous posterity called by his name, who dwelt round about the site

on which Mekka arose later, when 'Ismá'íl settled there and assisted his father to build the Ka'ba, the Temple.

49. 'Ezd, otherwise 'Esd, was the name of Tha'leba's tribe, descended from Qaḥtán through Ya'rub, Yeshjub, Seba', Kehlán, Zeyd, Málik, Nebt, and Ghawth, in direct line. This tribe of 'Ezd became divided into three branches, 'Ezdu - Shenú'a, 'Ezdu's-Serát, and 'Ezdu-'Umán.

50. Khuzá'a son of Ḥáritha son of 'Amr son of 'Ámir was put in charge of the Ka'ba, and his descendants kept possession of the charge for about three hundred years, remaining in and near Mekka when the other descendants of 'Amr dispersed to other countries.

51. Jefna's remaining at Mekka until his tribe of 'Ezd dispersed to go to 'Umán, Yethrib, 'Iráq, and Syria, while the sub-tribe of Khuzá'a settled near Mekka and in it; his proceeding with his brother Ḥáritha to Yethrib; and his arriving in Syria with the Ghassán sub-tribes some time before the end of his rulership of forty-five years, offer a kind of parallel to the legendary wanderings of Moses and the Children of Israel for forty years ere they reached the same land of trans-Jordan.

52. 'Umán is the country of the present 'Imám of Masqaṭ (Muscat in our corrupt nomenclature), at the extreme east of the Arabian peninsula.

53. Baḥreyn, oblique dual of *baḥr* (a sea), 'el-Baḥreyn (the Two Seas), Biládu'l-Baḥreyn (the Lands of the Two Seas) are the countries on the middle part of the west shore of the Persian Gulf. The 'two seas' are probably the main body of the Persian Gulf east of the peninsula of Qaṭar, and the bay to the west of it, in which is the island of Baḥreyn, now so called. Or, the two seas may be the two parts of the bay, east and west of the island, Jezíretu'l-Baḥreyn. But in the text the Lands of Baḥreyn are intended, not the island.

54. The valley of Merr, now called Merru'dh-Dhahrán, مَرُّ ٱلظَّهْرَان, is at a distance of about a day's journey from Mekka; but I have not found either Baṭnu-Merr or Merru'dh-Dhahrán, in any shape, shown on a map.

55. Yethrib, the Iatrippa Anaphi of ancient geography, is the Medína of modern maps, in lat. 25° 15′ N., long. 39° 58′ E. The full name is Medínatu'n-Nebiyy (the city of the Prophet), or Medínatu'r-Resúl (the city of the Apostle, Nuncio, or Messenger; i.e. Muḥammed); but it is usually denominated 'el-Medínatu'l-Munewwera (the Illumined City). To it Muḥammed retired when driven from his native place, Mekka, by the persecutions of his fellow-townsmen and their attempts to assassinate him. His retreat or migration, *hijra*, is the 'Hegira' or 'Flight' of Europeans. It occurred in A.D. 622, which became A.H. 1, from which the years of the era of 'Islám are computed in lunar years of twelve lunations, or about 354 days. From this it follows that 100 of our solar years are about equal to 103 lunar years of 'Islám, and the present year, A.D. 1887, corresponds to the year of 'Islám A.H. 1304–5.

Muḥammed, with the support of his Medína friends and other allies, succeeded in conquering Mekka in A.H. 8, when he forgave the inhabitants and they embraced 'Islám. He brought the whole of Arabia to his faith, and died at Medína in A.H. 11, where his grave and the mosque that he built there, enlarged and beautified, are the objects of veneration of the whole world of 'Islám, and are reverentially visited as a meritorious act, though a pious visit to them is no part of the pilgrimage performed at Mekka.

56. 'Ews and Khazrej, sons of Ḥáritha, brother of Jefna and son of Tha'leba, were the ancestors of the two tribes that bore their names and who were dominant in Medína at the time when Muḥammed migrated thither from Mekka, at their invitation. Our author's title of Khazrejiyy arises from his being reputed a descendant from a family of the Medína tribe of Khazrej. Muḥammed's Supporters, Aiders, or Auxiliaries, 'Anṣár, were of these two tribes; and each individual of those Supporters is mentioned in history by the title of 'Anṣáriyy (one of the body of the Supporters), in addition to his tribal title, and in addition also, perhaps, to his more general title of Ṣaḥábiyy

(one of the body of Muḥammed's Companions or personal disciples). These Companions are of three classes—those who emigrated from Mekka for the sake of 'Islám are called the Muhájir; they who supported Muḥammed at Medína, not being Muhájirún, are the 'Anṣár; and they who joined him in any other way, as Muslims, are the 'Aṣ-ḥáb, Ṣaḥb, and Ṣaḥába, with one and the same meaning, Ṣaḥábiyy being the technical singular of Ṣaḥába. The Muhájirún are again of two classes—the simple and double emigrants. The former are they who left Mekka to go to Medína; the latter, each individual of whom is styled Dhú'l-Hijreteyn, ذُو ٱلْهِجْرَتَيْنِ (a man of the two emigrations), are they who first fled to Abyssinia, then returned to Mekka, and finally left for Medína to join Muḥammed there.

57. The Possessor of the Apostleship is Muḥammed, who was thus foretold by the wise woman also, and was to be recognized in due time by the posterity of 'Ews and Khazrej.

58. 'Iráq, the Irak of our writers, here designates Babylonia, the country on the right bank of the lower Euphrates before and after its junction with the Tigris, down to its mouth in the Persian Gulf.

59. The 'Ezdite, the man of the tribe of 'Ezd. This Málik son of Fehm, the legendary founder of the Arabian principality in Babylonia that, later on, became the principality or kingdom of Ḥíra, was therefore a contemporary of Jefna, first prince of the Ghassániyy line in the trans-Jordanic Syria. Only two other princes of his line are mentioned in legendary history, as his grandson Jedhíma the Leper, put to death by Zebbá', queen of Mesopotamia, left no issue. His brother or fraternal nephew took his place for a short time, but was set aside for a son of Jedhíma's sister, who had been married by Jedhíma to a dependant of his, 'Adiyy by name, of the non-royal Yemenite tribe of Lakhm. From that union sprang a son, 'Amr son of 'Adiyy the Lakhmite, whose posterity ruled as princes or kings at Ḥíra until a few years before the country was incorporated into the young and growing empire of 'Islám

a few years after Muḥammed's death. This 'Amr son of 'Adiyy avenged on Zebbá' the death of Jedhíma, and killed her, according to the account of Ḥamza of Ispahan, ninety-five years before the accession of Artaxerxes (Erdeshír Bábekán), اردشير بابكان, founder of the Sásániyy dynasty of Persia, in A.D. 226. She was killed by 'Amr, then, in A.D. 131, in the reign of Hadrian, 142 years before the defeat of Zenobia by Aurelian in A.D. 273. Even Mes'údiyy's far less accurate account of the princes of Ḥíra places her death in the 9th year of Sapor I, and only 23 years after the accession of Artaxerxes, i.e. in A.D. 249, or 24 years before Zenobia's defeat; so that Zebbá' and Zenobia are evidently separate personages, if we accept Zebbá's personality at all.

60. Ḥíra, in about lat. 32° 0′ N., long. 44° 2′ E., now in ruins, but for several centuries the flourishing capital of the Lakhmiyy Arabian princes of Babylonia, was replaced by Kúfa after the conquest of the country by 'Islám in about A.H. 17 (A.D. 638). Kúfa is now equally a ruin, and is a few miles north of Ḥíra, being separated by a lake or marsh from Nejef, where stands the sumptuous mausoleum of the Caliph 'Aliyy, son-in-law and cousin-german of the Prophet.

61. Lakhm, according to the Qámús, was the name of a tribe in Yemen. It was apparently noble, but not immediately of royal affinity. A youth of this tribe was taken into his personal service and intimacy by Jedhíma the Leper, third 'Ezdite prince or king of Babylonia. The name of the youth was 'Adiyy. Jedhíma's sister fell in love with him, and instructed him to ply the king with wine, so as to make him drunk, and while in that state to get him to pronounce words that, in the presence of the assembled courtiers, amounted to a marriage contract between her and the youth. Their marriage was consummated forthwith, and in due time a son was born. When he became sober the king was greatly incensed at the trick, and the youth disappeared. The son, too, was reared in secret—by the genii, it was said. When grown up a handsome youth he was presented to his uncle the king, who, having no

child, conceived an affection for him. Jedhíma now, though 100 years old, proposed to marry Zebbá', Queen of Mesopotamia, whose father he had killed. She feigned to accept the offer, invited him to her court for the marriage, and then had him bled to death, in revenge for her father. A relation of Jedhíma in the male line succeeded him for a short time. Refusing to avenge Jedhíma's murder, he was abandoned by his troops, and these were persuaded to acknowledge the son of Jedhíma's sister as their prince or king, he promising to avenge Jedhíma's death. This he effected by a stratagem, and put Zebbá' to death. His posterity, the Lakhmiyy princes of Ḥíra, feudatories of the Sásánïyy kings of Persia, and their viceroys over the Persian Arabians, as were the Ghassániyy princes Roman viceroys over their subject Arabians, ruled at Ḥíra in splendour until Khusrew Perwíz, a few years before the spread of 'Islám, killed the last of them, and appointed a Persian governor. 'Islám's conquering heroes then came, and Persia disappeared before their prowess. Thus, before the end of the seventh century A.D., the Caliphs of 'Islám ruled to the very confines of China and India.

62. Bostra, Arabic Buṣrá, بُصْرَى, now a ruin, but formerly a flourishing and strongly fortified commercial centre, in lat. 32° 26′ N., long. 36° 40′ E., on the south-western skirt of Jebel-Ḥawrán, ancient Auranitis. It was a great mart of trade between Arabia and Damascus, supplying Tyre and Sidon, etc., with the products of China, the Eastern Archipelago, East Africa, and Arabia Felix. It so continued in spite of the rivalry of Alexandria, but was gradually deserted after the road to India round the Cape of Good Hope had been discovered by the Portuguese under Vasco da Gama in A.D. 1497.

63. Ḥafír was a town between Bális (Barbalissus) on the Euphrates, 36° 0′ N., 38° 12′ E., and Aleppo (Ḥaleb, Berœa, Chalybon), 36° 12′ N., 37° 11′ E. A monastery, Deyr Ḥafír, was built there in Roman Christian times. It is not on the maps.

64. Damascus of Syria, Damascus of the North, Dimishqu'sh-Shám, now Shámu'sh-Sheríf (Damascus the Sacred). Shám is

the northern part of Arabia, of the Arabian peninsula, Jezíratu'l-'Arab, as Ḥijáz is the intervening barrier between the north country and Yemen, the south country. Damascus is in lat. 33° 32′ N., long. 36° 20′ E.

65. Jefna originally means a large bowl or platter, and metaphorically a generous, hospitable man. It naturally became a proper name of men; also, of a tribe in Yemen. The historian's fable of the 'immense platter' has counterparts in abundance. Such composite platters are conceivable among hospitable nomad chieftains. Jefna's name was 'Ulba (Note 102).

66. Ghassán appears to have become the distinctive appellation of the tribe by the time of its appearance in Syria, and has never since been lost. The origin of the name is variously given as having been that of a stream that flowed into the reservoir of Me'rib, and on which the tribe was originally settled before its wanderings; or of the stream on which they sojourned in the land of 'Akk, in western Yemen; or of a stream in the territory of Juḥfa, near Mekka, where they dwelt for a time. But the word has the meaning of 'a youth in his prime'; and this is a more natural origin for the name.

67. Qayṣar is Cæsar. This name became, in the East, the distinctive title of the Roman Emperor; and Her Majesty Queen Victoria has been styled in our day the Qayṣar of India.

68. Selíḥ, name of a branch of the tribe of Quḍá'a, originally from Yemen. They penetrated into Syria before Jefna arrived there, and became the viceroys for Rome. Josephus mentions a man of the name of Sylleus, factotum of the king of the Arabians, named Obodas, whose capital was Petra. At the death of Obodas, his factotum Sylleus strove to obtain the viceroyalty from King Herod the Great, and also from Cæsar at Rome. A certain Aretas, however, whose private name had been Eneas (or the equivalent of this in Arabic), seized the kingdom, and was reprimanded by Cæsar for not having sought his permission. However, Sylleus was condemned to death, and Aretas remained king. Have we not here the story of the

origin of the Ghassán dynasty in Syria and of its contest with Selíḥ? There had been several Arabian kings in Syria before of the name of Aretas, near Aleppo, at Damascus, and at Petra. The Romans had come to look upon the name as a title, and would continue to use this title when Jefna and Ghassán had supplanted Selíḥ.

69. Ḥárith son of 'Amr son of Jefna, Ḥárith the Great, who ruled after his grandfather, was almost beyond doubt the Aretas of Josephus, who was father-in-law to Herod Antipas, Herod the Tetrarch, who took Herodias to wife, beheaded John the Baptist, and sent Jesus of Nazareth back to Pilate. When the daughter of this Aretas heard that her husband was going to take a second wife, she went off to her father, and he invaded Herod's territory and destroyed his army.

70. 'Ibnu-Khumurṭash the poet is not known to me otherwise than as quoted by Khazrejiyy.

71. The 'Esh'arite must be the designation of some older historian.

72. For "Máriya of the two Earrings," see Qámús, مَارِيَةُ, and Meydániyy's Proverbs by Freytag, vol. i, p. 422, letter خ, No. 3.

73. Kinda was a surname of Thewr son of 'Ufeyr, who ungratefully forsook his father's family and joined that of his mother. He became ancestor to a great and powerful Arabian tribe in Yemen. Such is the account given in the Qámús; but Jewheriyy's Ṣiḥáḥ makes Kinda the son of Thewr.

74. Ḥassán son of Thábit was a companion of Muḥammed, and a poet of the time, very celebrated. A good deal of his poetry has come down to us.

75. Khayber, in about 26° 20′ N., 40° 20′ E., and north-east of Medína, was a city of strength held by a Jewish colony, and ultimately taken by Muḥammed.

76. Mundhir the Lakhmite, son of Má'u's-Semá', was thus contemporary with Ḥárith the Halting. But that Mundhir was slain in the 26th year of Núshírewán of Persia, or A.D. 557; whereas Ḥárith the Halting reigned from A.D. 72 to 92. Such

are the inconsistencies of Arabian historians as to the events before 'Islám.

77. The day of Ḥalíma. 'Day' in Arabic, as in English, sometimes has the meaning of a day of battle. Ḥalíma was the daughter of a Ghassán king or prince named Ḥárith, and she perfumed the warriors of the forlorn hope of her father ere they attacked the enemy and slew their king, Mundhir. This day has become proverbial; but the commentators make Ḥalíma's father to be Ḥárith V, son of Jebela, who ruled from A.D 464 to 485. The discrepancy is still great.

78. Ḥárith the Less ruled from A.D. 132 to 142.

79. There were two sons of Ḥárith the Less (not Ḥárith the Halting), who successively ruled in Syria for twenty-eight years in all, from A.D. 145 to 173, and bore the name of Nu'mán. But there was another, Nu'mán VII, son of Ḥárith son of Jebela. He ruled from A.D. 485 to 522, and was the last of the name.

80. Nábigha the Dhubyánite flourished a century later than the last Nu'mán above mentioned, and the four distichs cited are among those held to be spurious by commentators.

81. These two distichs are deemed genuine, but are so worded in the editions of Derenbourg and Ahlwardt as to require the following translation: "If Nu'mán return, we shall rejoice and be glad; for unto Ma'add will come his sovereignty and his springtime; there will return to Ghassán a sovereignty and chieftainship; and this is the wish, if we can but achieve it."

82. These words are found in p. 315, l. 17, of 'Ibnu-Quteyba's work, as edited by Wüstenfeld, except the clause "And all of them became princes."

83. The "Mountain of Snow" is, I imagine, Mount Hermon.

84. 'Eyla is the modern 'Aqaba (Akaba or Akabah of maps), formerly Ailath, Ælana, 29° 30′ N., 35° 1′ E., at the head of the eastern bifurcation of the Red Sea at its northern extremity.

85. Wejr is a mountain near to 'Eje' and Selmá, in northern Nejd, and very distant from 'Eyla. The distich is, therefore, corrupt; and in effect Wüstenfeld's text must be translated: "They two ruled from Mount Hermon to the two

coasts of 'Eyla; whether a slave or a freeman?" The two distichs will together form a single question: "Who, slave or free, will . . . . ?"

86. This distich is in p. 77, No. 3, l. 4, of Derenbourg's edition.

87. This passage from Mes'údiyy is in vol. iii, pp. 217–18.

88. 'Awf son of 'Amr 'Ebú-Shimr ruled from A.D. 547 to 592, for forty-five years. Muḥammed was born A.D. 571, and this falls in the time of 'Awf. But the term "the Prophet was sent" usually applies to the period when he first announced himself as bearer of a divine mission, which was in A.D. 611, when he was 40 years old. This was in the time of 'Eyhem II son of Jebela son of Ḥárith, successor to 'Awf. He ruled from A.D. 592 to 621, twenty-nine years.

89. This passage relating to the poet Ḥassán son of Thábit is also found in Mes'údiyy, vol. iii, p. 218. But Ḥamza of 'Ispahán does not mention a Ghassán ruler named Ḥárith son of 'Ebú-Shimr. However, Nu'mán son of Mundhir, prince of Ḥíra, whom Ḥassán visited, was put to death by the Persian king Khusrew Perwíz in the 15th year of the king's reign, i.e. in about A.D. 605, when Nu'mán had ruled twenty-two years. His rule began, then, in A.D. 583, nine years before that of the Ghassán prince 'Eyhem son of Jebela son of Ḥárith, of whom Ḥárith son of 'Ebú-Shimr may have been a brother that did not rule, but whose son Jebela V succeeded, A.D. 632, to his uncles 'Eyhem II, Mundhir IV, and 'Amr V.

90. "Thou son of Furey'a," applied to Ḥassán son of Thábit, shows that his mother's name was Furey'a, as is given in Qámús.

91. The pedigrees here given for Jebela V and Jebela VI are, in both cases, referred back to Ḥárith II, the Halting. This shows that a failure in the direct line, or perhaps a revolution, had occurred.

92. The numbers mentioned, of thirty, thirty-two, or thirty-six sovereigns, shows how doubtful is the chronology of the Ghassán line. If a Ḥárith son of 'Ebú-Shemir were inserted

after 'Awf son of 'Ebú-Shemir and a few of 'Awf's forty-five years were assigned to him, a total of thirty-five would be reached, and the legend of Ḥassán son of Thábit's conversation with that Ḥárith would receive its due consideration. He would be Ḥárith VI; but there is no authority for assigning him a definite number of years.

93. Ḥamza of 'Ispahán, p. 122, l. 6, states the number 616 years. The alternative, 1,600 years, is absurd. It would throw Jefna back to the days of Solomon and the Queen of Sheba, Bilqís, who reigned at Me'rib long before the great Dam was destroyed, when Jefna's ancestor 'Amr son of 'Ámir abandoned the ancient seat of his forefathers.

94. The Crowns; see Note 33.

95. "Mázin . . . Gatherer together of Ghassán . . . Slayer of Famine" was long before the Little Tatterer, and a son of 'Ezd, progenitor of all the 'Ezd tribes. Mázin may have ruled over the vale of Ghassán, the stream that flowed into the reservoir of the great Dam. Any subsequent vale or stream of Ghassán would be so named from the tribe; not the tribe from the vale or stream.

96. This "Slayer of Famine" may have been a great irrigator, so providing against drought; or, an importer, or merely a distributor of corn in a season of scarcity.

97. The "Provision of Travel" must have been a great storer of corn, and a promoter of commercial energy by trade with foreign parts.

98. The "Buhlúl" must have been a rich, hospitable prince.

99. The "Ghiṭríf" was probably a sumptuous and magnificent wealthy grand seigneur.

100. 'Ámir, the "Water of the Sky" or "Water of the Rain-Cloud," was a prince who greatly helped to support the poorer classes of his tribe during a period of scarcity.

101. The "Little Tatterer," an ironical euphemism for an inveterate, remorseless, and proud destroyer of the clothing he had only once worn, which he disdained to wear a second time, and which he would not permit to be worn by any other person.

102. 'Ulba the son of 'Amr son of 'Amir, surnamed Jefna. This is the only mention of the real name of Jefna. As a word, a noun substantive, 'Ulba has several meanings; as a proper name, it was borne by two of the disciples of Muḥammed.

103. It will be noticed that here the three first princes named Ḥárith—the Great, the Halter, and the Less—are brought in as a series, with no intervening reign. The first Nu'mán, too, is made brother to Ḥárith the Less.

104. Of the three sons of Nu'mán here mentioned, Ḥamza gives only 'Amr as having ruled, and makes him a son of Ḥárith the Less.

105. These sons of Ḥárith the Halter do not agree with Ḥamza's list. But it would be interesting to know more about 'Ebú-Jebela son of 'Amr, and his slaughter of Jews at Medína. We know that in Muḥammed's time the Jews were powerful in and round about Medína; and we have seen in Vol. I, p. 62, that Ḥárith the Halter carried out an expedition against Khayber, of which the inhabitants were Jews in the days of Muḥammed.

106. None of these are given in the list of Ḥamza.

107. Ḥamza gives but two rulers of the name of 'Eyhem; and the context here describes only three out of the four mentioned.

108. The son of Jewn, of whom mention has occurred in Vol. I, p. 64, appears here to be a commentator of the poem by Khumurṭash, which is quoted in Vol. I, p. 60.

109. The son of the Kelbite is not otherwise known to me.

110. Ḥamza's list gives six sons of Ḥárith (the Less) son of Jebela that became rulers in succession, of whom he makes two to be named Nu'mán, one Nu'mán the Great, the other Nu'mán the Younger; but he gives only one Mundhir.

111. For Cæsar, Qayṣar, see Note 67.

112. The "descendants of Naṣr" were the Ḥíra princes of the dynasty of Lakhm, the progeny of 'Amr son of 'Adiyy, who was nephew to Jedhíma, killed by Zebbá', Queen of Mesopotamia, held by some, but erroneously it would seem, to be the Zenobia of Roman history. This 'Amr's pedigree, as given by Mes'údiyy,

is: 'Amr son of 'Adiyy son of Naṣr son of Rebí'a son of Ḥárith son of Málik son of Ghanm son of Nemára son of Lakhm; and 'Ibnu-Quteyba makes Lakhm to be a son of 'Adiyy son of 'Amr son of Seba' son of Yeshjub son of Ya'rub son of Qaḥṭán.

113. 'Ekásira, plural of Kisrà, كِسْرَى, the Arabic form of the Persian Khusrew, خُسْرَو, whence our Chosroes, through the Greek Χοσροής. The name 'Ekásira is applied to denote the Sásánian dynasty of Persia, as Qayáṣira, قَيَاصِرَة, plural of قَيْصَر, Qayṣar, signifies the Cæsars, the emperors of Rome, or of the Roman Empire, and especially of the eastern or Lower Roman Empire.

114. For 'Iráq see Note 58.

115. Juḥfa was a town a little to the north of Rábigh (Rabegh of maps), lat. 23° 20′ N., long. 39° 0′ E., on the east coast of the Red Sea, north of Jidda, the port of Mekka; and Mushellel is the name of a mountain near it.

116. The Zebíd stream, whence the vale of Zebíd and the city of Zebíd. This last is in lat. 14° 12′ N., long. 43° 25′ E.

117. The Rima' stream and valley are north of those at Zebíd. The stream flows past Feshál to the sea near the old port of Ghalefaqa, in the season of heavy rains. If the stream of the city of Beytu'l-Faqíh, formerly the village of Ghassána, be the Ghassán of the 'Esh'arites, it is not between the Zebíd and the Rima', but north of the latter.

118. The 'Esh'arites, 'Esh'ariyyún, 'Esh'ariyya, descendants from 'Esh'ar son of Nebt son of 'Uded; this last, 'Uded, being father also of 'Adnán, the progenitor of Qureysh, whence issued Muḥammed, the Arabian lawgiver. 'Akk, in whose country these were, was brother of Ma'add son of 'Adnán. 'Esh'ar and 'Akk were, then, second cousins.

119. This assertion is really in Ḥamza's book, p. 115, l. 2. But Tha'leba is said to have died at Mekka, and though the whole story about Subeyṭ, Jedha', and the sword, in that same page of Ḥamza, is coupled with the name of Tha'leba, it is evident that Jefna must be understood; for, at the bottom of the same page, Ḥamza says, as in Vol. I, p. 67: "And the first prince from out of Ghassán that ruled was Jefna." Only, Ḥamza

really makes Jefna there, as in our author, to be "son of the Little Tatterer 'Amr son of 'Ámir, etc.," and, as such, he was brother of Tha'leba, whom he succeeded at Mekka.

120. See Note 101.

121. The only "prince from among the princes of the Romans called by the name of Nesṭúrus" was the very celebrated Nestorius, the heresiarch, who was Bishop of Constantinople from A.D. 428 to 431, under the emperor Theodosius II. But Jefna became viceroy of trans-Jordan in the time of Tiberius, if not in that of Augustus, supposing him Josephus's 'Eneas.'

122. Jilliq was a place in the plain of Damascus, where Jefna may well have built a pleasure-house, as his grandson, Ḥárith the Great, held the city by means of a governor when Paul was there.

123. Qarya (with the article, the village, the town) cannot be determined.

124. Of these three monasteries, that of Deyr 'Eyyúb is said to be in the Ḥawrán, and the other two are not found in Bekriyy or the Meráṣid. Their being attributed to so early a prince as 'Amr I is clearly unfounded, as he died before Christianity was known. 'Amr III or 'Amr IV is possible.

125. By making Tha'leba the immediate successor of their father 'Amr son of Jefna, this account leaves out entirely the reign of Ḥárith the Great.

126. Merj signifies a rich grassy plain, and Ghadír is a pool or pond. Merju'l-Ghadír, the Meadow of the Pond, on the outskirts of Ḥawrán that adjoin the Belqá', is not on the maps, or in the geographies.

127. Ḥawrán is the Auranitis of the ancients, the land of Bashan, a district north of Busrá and east of the Lake of Tiberias.

128. The Belqá' (piebald country) is the ancient land of the Ammonites, east of the lower Jordan and Dead Sea.

129. Máriya of the two Earrings; see Vol. I, p. 61. As she is said to have given her splendid earrings to the temple at Mekka, then a heathen fane, the Ghassán princes could hardly have been Christians at the early period before A.D. 142.

130. For Ḥafír see Note 63.

131. 'Ujáf is not in the geographies. Qámús gives it as a variety of the date.

132. The castle (or pavilion) of 'Ubeyriq is not in Qámús or the geographies.

133. Je'thá' is not in Qámús or the geographies.

134. Zerqá' is a well-known castle in the Belqá' district. It is the ancient Gadda, lat. 32° 10′ N., long. 36° 8′ E., on an upper branch of the River Jabbok, now Wádi Zerqá'.

135. The two horns are perhaps two sharp peaks in the neighbourhood of Zerqá', but are not noticed in the geographies.

136. Khárib and Makhárib are not found in Qámús or the geographies, nor is Memna'a. Ḥárib is given as a place in Syria. Ḥamza has Ḥárib and Járib.

137. Neither of these monasteries is noticed in the geographies. It is not very likely that 'Eyhem I, ob. A.D. 210, was a Christian, or built monasteries.

138. Sudeyr, or perhaps Sedír, in trans-Jordan, is not noticed in Qámús or the geographies; neither is 'Afár or Menár.

139. This son's name was Jefna.

140. Suweydá' is placed in the Ḥawrán by Qámús and the Meráṣid; but for Khárib, said before to have been built by Jebela II, see Note 136.

141. For this remark as to Nábigha, which is really in Ḥamza, p. 119, l. 9, see the author's just criticism in p. 70. These words of Nábigha must be referred to the last prince but two of the line, 'Amr V, or to 'Amr IV, who died A.D. 547.

142. Ṣiffín is a district on the west bank of the Euphrates opposite Raqqa and Qal'a-Ja'ber, in lat. about 35° 40′ N. and between long. 38° and 39° E. This district is celebrated for the long contest between the Caliph 'Aliyy and the governor-general of Syria, Mu'áwiya, in A.H. 37 (A.D. 657), when, after many days fighting, the dispute was referred to umpires, and the armies retired.

143. The exact locality of 'Aynu 'Ubágh (the Spring of 'Ubágh) is not marked on the maps. It gives its name to

a valley west of the Euphrates, and somewhere between 'Anbár and Raqqa. By the expression "lord of 'Aynu 'Ubágh" it is meant that he was the victor in the battle fought in that locality against the viceroy of Ḥíra.

144. The viceroy of Ḥíra who was defeated and slain at 'Aynu 'Ubágh, in an attempt to revenge the death of his father, slain at Ḥíra, was named Mundhir, not Nu'mán, and it was Mundhir's father, Mundhir also, but son of 'Imru'u'l-Qays, who was named "son of the Water of the Sky." But there are many contradictions on the whole of these subjects, as to the winner and loser of the battle, for which see 'Ibn Quteyba and Ḥamza.

145. Ruṣáfa, from its subterranean cisterns, appears to be the place of the name, of which there are many, that was built to the west of Raqqa at some distance from the Euphrates. The prince of Lakhm who had laid it waste was probably he who was slain at Ḥíra or 'Aynu 'Ubágh.

146. The sons or tribe of Kinána are not further defined.

147. Jábiya is given in the geographies; lat. 32° 56′ N., long. 36° 0′ E.

148. The meaning of Kurz is not clear. It may be the Persian Gurz (a mace of iron or mallet of wood used as a weapon); and 'Ebú-Kurz may have used one in war. He was Ḥárith V.

149. The left-hand basin-hollow, 'El-Ghawru'l-'Eyser, is not in any of the authorities; but the Ghawr, the basin-hollow, here, is the deep depression of the valley of the Jordan from the Lake of Tiberias to the Dead Sea. The left-hand part of this, looking towards the Jordan, would be the lower country in the direction of Jericho.

150. This Khawlán is said in the Meráṣid to be a village near Damascus. Ḥawrán (Auranitis) is well known, but Ahlwardt and Derenbourg both give Ḥárith of Jewlán, حَارِثُ ٱلْجَوْلَانِ, as weeping for the loss of his lord. Jewlán (Djolán of maps) is also a district east of Jordan, above the Lake of Tiberias, but the version of our manuscript is preferable, as it makes two

countries grieve for the loss of their lord, and is thus more consistent. Jewlán may be a better reading than Khawlán.

151. By bringing in 'Eyhem II here, the section passes over 'Amr IV and 'Awf, as does Ḥamza. The different accounts are very conflicting, for Ḥamza gives, between Nu'mán V and Nu'mán VI, a Ḥárith son of 'Eyhem, brother of Nu'mán V, with the reign of twenty-two years, as Nu'mán V has only twenty-one assigned to him. Should this Ḥárith be admitted, as he well may be, he would be Ḥárith IV; the son of Ḥujr would be Ḥárith V, and the son of Jebela would become Ḥárith VI. But a total of twenty-one years would have to be taken from a reign or reigns of which the length is not given in the authorities.

152. That 'Eyhem II should be the "lord of Tedmur (Palmyra)," lat. 34° 18′ N., long. 38° 14′ E., is remarkable.

153. The castle (or pavilion) of Tur'a. A place in Syria is named Tur'a in the Meráṣid, and is called a village or town in Qámús. But Ḥamza has Birka instead of Tur'a.

154. Instead of "the sons of 'Anber son of Ḥashr and their tax-collection," Ḥamza has: "the sons of Qibrín, Jisr and 'Ámila."

155. This distich is in Derenbourg and Ahlwardt. The word Mu'aydiyy (the little Ma'add-man) is especially explained in Qámús. The poem relates to Nu'mán VII, not to 'Eyhem II; and must have been displaced in Ḥamza at an early period.

156. "The name of Jefna was Tha'leba son of 'Amr the Little Tatterer." In Vol. I, p. 65 'Ulba is said to have been the name of Jefna, and in Vol. I, p. 58 Tha'leba the 'Anqá' is stated to have "died at Mekka, and his brother Jefna" became his successor. Now 'Ulba and Tha'leba, so unlike in our characters, have but a slight difference when written in Arabic, ثعلبة, علبة. This passage about Jefna from "who was Ḥárith" to "'Ezd son of Ghawth" is not in Ḥamza; and it may be suspected that a copyist has here substituted Tha'leba for 'Ulba.

157. "Twelve spans," i.e. 108 inches, or 9 feet, for the height of a man is extraordinary, and may be exaggerated; but Goliath is stated to have been still taller, 13 spans (6 cubits and a span).

158. A Nazarene, i.e. Christian ; from Náṣiriyya (Nazareth).

159. All the nations of 'Islám still call the people of the Lower Empire by the name of Romans, though the Pope of Rome, after his aggrandisement by Charlemagne, wishing to restrict the title of Bishop of Rome to himself, revived the long-forgotten name of Greek, and styled emperor and people of the Lower Empire Greeks. They, however, continued to call themselves Romans until the rebellion of 1821, when the people of the Morea took upon them the utterly false title of Hellenes. Jebela betook him to Antioch, where Heraclius, the Roman emperor, then was, following him to Constantinople soon afterwards.

160. This story is related differently by 'Ibnu Quteyba, thus: "Jebela son of 'Eyhem was the last of the princes of Ghassán. His height was twelve spans, and his foot touched the ground as he rode. He lived to the time of 'Islám, and became a Muslim in the days of 'Umer son of Khaṭṭáb. But subsequently he became a Nazarene and joined the Romans. The cause of his doing so was that he was passing along in the market-place of Damascus, and allowed his horse to trample on a man, who sprang up and struck him on the face. The men of Ghassán (his attendants) seized the man and led him to 'Ebú-'Ubeyda (the governor) son of Jerráḥ, saying: 'This (man) struck our lord on the face.' Said 'Ebú-'Ubeyda: '(Adduce thou) the proof that this (man) struck thee.' He answered: 'And what wilt thou do with the proof?' (The governor) said: 'If he did (really) strike thee, thou wilt strike him for his having struck thee.' He (Jebela) then asked: 'And will he not be put to death?' The answer was: 'No.' Then he asked: 'Wilt thou cut off his hand?' He said: 'No. Verily God hath simply commanded the *lex talionis*, which is "A blow for a blow."' So Jebela went forth and betook himself to the land of the Romans, became a Nazarene, and departed not thence until he died." Beládhuriyy makes Jebela decline altogether to embrace 'Islám.

161. Rebí'a and Muḍar are two great tribes of Arabians in the north of Mesopotamia, descendants of two brothers who

bore those names, and were the sons of Nizár son of Ma'add son of 'Adnán. Muḍar was in the line of Qureysh and Muḥammed, 'Adnán being of the race of 'Ismá'íl son of 'Ibráhím (Ishmael son of Hagar by Abraham).

162. Resúl has the general meaning of a messenger, envoy, nuncio, apostle, and prophet. The special title of the great Arabian lawgiver, Muḥammed, is Resúlu'lláh (the Apostle of God). The title became a kind of surname to a certain Muḥammed son of Hárún, grandfather to the founder of the Resúliyy dynasty in Yemen. This Resúl son of Hárún came to Baghdád from Asia Minor and entered the service of the caliph, probably Mustenjid, the 32nd of the line, who reigned from A.H. 555 (A.D. 1160) to 566 (1170). He was sent on various missions by the caliph, and so obtained the surname of Resúl. On the death of that caliph, perhaps, this messenger or envoy sought service with Núru'd-Dín, then prince of Syria, who sent him to his general, the great Ṣaláḥu'd-Dín (Saladin of European historians), then recently established as master of Egypt. When Ṣaláḥu'd-Dín had put an end to the usurping and heterodox line of the Fáṭimiyy caliphs of Egypt, proclaiming the 'Abbásiyy dynasty of Baghdád sole spiritual heads and temporal suzerains of 'Islám, he undertook the conquest of Arabia, and sent Resúl to serve in the campaign that ended in the conquest of Yemen. Resúl was an adventurer of ability and courage. He obtained high dignity in Yemen, as did his son and grandsons after him. When one of these latter assumed the quality of an independent sovereign there in A.H. 630 (A.D. 1232), flatterers and court poets easily invented the fable of the descent of his grandfather Resúl from Jebela, the last Ghassán viceroy of Rome in trans-Jordan, and through him from the Little Tatterer, Kehlán, Seba', Qaḥṭán, Noah, Adam.

163. 'Syntheism' is the correct term corresponding to the Arabic *shirk*, اَلشِّرْكُ, and 'syntheist' agrees with *mushrik*, مُشْرِكٌ (plural مُشْرِكُوْنَ, مُشْرِكِيْنَ). The term syntheism expresses the reverse of 'monotheism,' اَلتَّوْحِيْدُ; and includes 'dualism'

or Magism, Zoroastrianism, as well as 'trinitarianism,' and also 'polytheism.' Each dualist Magian, trinitarian Christian, and polytheistic heathen, is a *mushrik* in the eyes of 'Islám, since he attributes a partner or partners to the one and only God acknowledged in succession by Adam, Noah, Abraham, Moses, Jesus, and Muḥammed, according to the 'word of God,' the venerated Qur'án.

164. 'Turkumán,' Arabic form of Turkish 'Turkmen.' These are a tribe, or collection of tribes, branched out from the great Turk family of the Turanian stock, by early emigration into Transoxiana, and thence further west to Asia Minor.

165. The tribe of Turkmen named Menjik, with whom the descendants of Jebela are said to have lived for a period of time, and whose language they spoke, may have been one of the many tribes settled in the hills of Asia Minor under the Seljúq Sultans of Qonya. By the intermarriage of their fathers with females reputed to be of his issue, there are countless Turks of the Ottoman Empire who claim to be descended from Muḥammed; and in like manner, it may be that there were Turkmen families who claimed to be descended from Jebela. But it can never be free from suspicion that the lineage of Resúl from that fugitive prince was an invention of the court poets who thronged the chambers of his descendants while they occupied the throne of Yemen.

166. 'Khalífa,' whence our word 'caliph,' denotes one left behind to do some kind of duty in the absence of another; hence, a substitute, and also a successor. The 'Abbásiyy caliphs, descendants of Muḥammed's uncle 'Abbás, and successors of Muḥammed himself as rulers of 'Islám, possessed that supreme dignity from A.H. 132 (A.D. 749) to 656 (1258), having succeeded the 'Emewiyy (Omeyyad) caliphs of Damascus. The Muslim kings or princes of Egypt, Syria, Asia Minor, Persia, India, Yemen, etc., received their title of Sultan and their investiture from the caliph of the day, acknowledging him as their supreme lord paramount, their suzerain.

167. The "Mudhafferian Memoirs" would appear to be the name of a historical work written in the time of Melik Mudhaffer, second Resúliyy Sultan of Yemen. It may be that the Ghassán pedigree of the family was invented or first published by the author of the book.

168. The "sons of 'Eyyúb in Egypt" were the descendants of the father of Ṣaláḥu'd-Dín Yúsuf son of 'Eyyúb son of Shádí. He was first sent by the prince or viceroy of Syria, together with his uncle Shírghúya son of Shádí, to help the local, usurping Fáṭimiyy caliph against the Crusaders. This caliph made him Wezír. When the caliph was dying his name was left out in the congregational prayers by order of the Wezír, who substituted that of the 'Abbásiyy caliph of Baghdád in A.H. 567 (A.D. 1171), and then seized the sovereignty. The family of 'Eyyúb continued to rule over Egypt as well as Syria and western Arabia until A.H. 648 (A.D. 1250). They were then supplanted in their turn by the Memlúks (our Mamelukes) or slave bodyguards of the Sultan. Somewhat before this last date Yemen was lost to the sons of 'Eyyúb, as Khazrejiyy's history explains in detail.

169. Melik Mu'adhdham Túránsháh son of 'Eyyúb was brother to Ṣaláḥu'd-Dín. He went to Yemen in A.H. 569, returned to Egypt in 571, and died in 576 (A.D. 1180), long before his brother Ṣaláḥu'd-Dín, who lived till A.H. 589 (A.D. 1193). This Melik Mu'adhdham was the first ruler of Yemen of the race of 'Eyyúb. But another prince of the same name, Melik Mu'adhdham Túránsháh son of Melik Ṣáliḥ Nejmu'd-Dín 'Eyyúb, was the seventh Sultan of the family that reigned in Egypt, and really the last of the line there. He was murdered by the Memlúks, his own bodyguard, in A.H. 648 (A.D. 1250), for having set at liberty King Louis IX of France—St. Louis—whom he had taken prisoner at Manṣúra on the east branch of the Nile. He was succeeded by the first Baḥriyya Memlúk Sultan, 'Izzu'd-Dín 'Ibek (or 'Aybek, 'Ay-Bek; Lord Moon, Lord Beauty), Melik Mu'izz.

170. Melik Náṣir Yúsuf is the great Ṣaláḥu'd-Dín himself.

Yúsuf was his personal name; Melik Náṣir (Prince Náṣir) was his title as Wezír, conferred on him by the deceased caliph of Egypt; and Ṣaláḥu'd-Dín his surname as Sultan.

171. It appears to have always been a claim of the Resúliyy princes that they had been appointed by the Sultans of the house of 'Eyyúb to succeed to the sovereignty of Yemen. Even supposing that Resúl held a commission from Ṣaláḥu'd-Dín to act in case of the death or absence of Túránsháh, this would only constitute him a lieutenant governor, not the sovereign of Yemen. But this plea was put forward later by the first Resúliyy prince, and the present instance is merely, whether true or fictitious, a corroboration in advance.

172. Resúl, the ancestor of the family, is here left out of sight. The time and place of his death are never mentioned. His son and his four grandsons now constitute the family, but from the dates given these grandsons must have been born in Yemen, or carried there as infants. His son Shemsu'd-Dín 'Aliyy son of Resúl died in A.H. 614 (A.D. 1217), "his children having already become chiefs." He had then been in Yemen forty-five years. The eldest grandson of Resúl, Bedru'd-Dín Ḥasan son of 'Aliyy son of Resúl, died in his nephew's prison at Ta'izz in A.H. 662 (A.D. 1263), but no ages are mentioned.

173. Melik 'Azíz Tugh-Tekín Seyfu'l-'Islám son of 'Eyyúb was also a brother of the great Ṣaláḥu'd-Dín. He became second ruler of Yemen of the house of 'Eyyúb, and died in A.H. 593 (A.D. 1197).

174. Mu'izz 'Ismá'íl son of Tugh-Tekín, a nephew of Ṣaláḥu'd-Dín, third ruler of Yemen of the race of 'Eyyúb and perhaps the builder of the Mu'izziyy quarter of the city of Ta'izz, was killed by rebellious Kurds, old inhabitants in certain eastern districts of Yemen.

175. Náṣir 'Eyyúb son of Tugh-Tekín, another nephew of Ṣaláḥu'd-Dín, and fourth 'Eyyúbiyy ruler of Yemen.

176. Melik Náṣir was the title of Ṣaláḥu'd-Dín when Wezír.

177. Melik 'Ádil 'Ebú-Bekr son of 'Eyyúb, another brother of the great Ṣaláḥu'd-Dín, did not succeed him directly. Two

sons of Ṣaláḥu'd-Dín intervened. He was thus fourth Sultan of Egypt of the line, and died in A.H. 615 (A.D. 1218).

178. Melik Mes'úd Ṣaláḥu'd-Dín Yúsuf, grandson of Melik 'Ádil of Egypt, was sixth 'Eyyúbiyy ruler of Yemen, and last of the line there. For the fifth see next note.

179. Suleymán the Ṣúfiyy, son of Taqiyyu'd-Dín 'Umer son of Sháhinsháh son of 'Eyyúb. This Sháhinsháh son of 'Eyyúb makes four brothers of Ṣaláḥu'd-Dín mentioned by Khazrejiyy. Suleymán was the fifth 'Eyyúbiyy ruler in Yemen, though an interloper not appointed by the suzerain. He was sent bound to Egypt.

180. The Ṣúfiyys, 'eṣ-Ṣúfiyya, are the Mystics, a class of dervishes who seek after a spiritual union with God, and disregard the vanities of the world. When sincere, they are among the most pious and venerated of Muslims, though suspected or accused of rank heresy and blasphemy by the strictly orthodox. They have imitators also, mere pretenders and hypocrites, some of whom are of the loosest of the loose.

181. Ta'izz was, at that time, the hill capital of Yemen. It is in lat. 13° 20′ N., long. 44° 0′ E. But there was also another Ta'izz, the Ta'izz of Ṣa'da, for which see Vol. I, p. 199, and a Ta'izz of the Dhafár of the Sherífs, see Vol. I, p. 277.

182. The 'Imáms of the Zeydiyya sect, to whom the whole country north of Ṣan'á' was in general devoted, and who had partisans among the hill tribes south of that city also, were ever on the watch to profit by the weakness of their intrusive neighbours. Of this 'Imám Manṣúr, whose name was 'Abdu'lláh son of Ḥamza, more will be heard further on.

183. Ṣan'á' (Sana of maps), in lat. 15° 22′ N., 44° 32′ E., is by far the most important city in Yemen. From its vicinity to the territories of the ever-restless Zeydiyya 'Imáms, it was not at that time adopted as their capital by the Egyptian 'Eyyúbiyy viceroys, or by their successors of the Resúliyy family, who lost it long before they were ultimately expelled from the land.

184. Dhemár, a fortified city of great natural strength, south of Ṣan'á', is in lat. 14° 31′ N., long. 44° 29′ E. These two cities

were continually being seized by the Zeydiyya 'Imáms, when they found the opportunity.

185. The 'Emír Bedru'd-Dín, eldest son of Shemsu'd-Dín 'Aliyy son of Resúl, here does good service to Melik Mes'úd, which was very ill requited later by this 'Eyyúbiyy prince.

186. The 'Emír Shemsu'd-Dín 'Aliyy son of Resúl seems to have been the first of the family to make a name for himself, but he does not appear to have done any conspicuous service to the government. He may have been a good governor and able captain ; he evidently became wealthy, was amiable, pious, and munificent.

187. Seyfu'l-'Islám is not otherwise explained. He appears to have been a man of importance at the time. See Note 173.

188. Melik Dháhir Beybárs was the fourth Memlúk Sultan of Egypt of the Baḥriyya class. His full names were 'El-Meliku'dh-Dháhir Ruknu'd-Dín Beybárs (Royal Leopard), Ṣáḥibu'l-Futúḥát, 'El-'Alá'iyyu'ṣ-Ṣáliḥiyyu'l-Bunduqdáriyy, 'El-Jashníkír. He reigned gloriously from A.H. 658 (1259) to 675 (1276).

189. Melik Mudhaffer was the second sovereign of the Resúliyy dynasty.

190. Jubla, the city of the Two Streams, at the confluence of another torrent, that of the Saḥúl, from the north, with the upper Zebíd stream, from the east, is in lat. 13° 57′ N., long. 42° 10′ E., and of some importance.

191. The Castle of 'Umán (or 'Awemán) is not in any of the authorities. It appears to have been built by the 'Emír Sherefu'd-Dín, perhaps outside of the town of Jubla.

192. Ḥays (Häs of maps) is in lat. 13° 55′ N., long. 43° 28′ E.

193. Ḥasan son of 'Ebú-Bekr the Sheybánite is probably recorded in some of the many biographical works that treat of the worthies of Yemen.

194. 'Atá-Bek (Father-Prince), originally the male dry-nurse, tutor, or governor to a son of a sovereign or grandee, becoming afterwards a *Maire du Palais*, a Grand-Wezír, a Viceroy, a Commander-in-Chief, or all these in one, sometimes succeeded

in usurping the sovereignty. The Atabek dynasties of the East are well known.

195. The two months of Jumádá, the First or Former and the Second or Latter, are the fifth and sixth months of the lunar year of 'Islám, of 354 days.

196. Muḥarrem is the first lunar month of the year of 'Islám. Its first day is the New Year's Day, and occurs eleven days earlier each year, as compared with the days and months of the solar year. The festivals of 'Islám do the same, as they are all reckoned by the lunar months. There are no intercalary days; so that 32 solar years of 365¼ days each are rather more than 33 lunar years, and, as a consequence, the years of the era of 'Islám gain about three years in a century over any solar era. The day of 'Islám, too, begins after the moment of complete apparent sunset. It varies, therefore, with the latitude, as well as with the longitude of a place. There are examples in this history of places not very far distant from Zebíd where, the new moon having been visible above the horizon at one place, a festival began there a day earlier than at Zebíd, or the contrary.

197. The two lunar months of Rebí', the First and Second, or Former and Latter, are the third and fourth months of the year of 'Islám.

198. The well named Khawlániyy, Bi'ru'l-Khawlániyy, was perhaps dug by a man of Khawlán, or was outside of Ṣan'á' to the south-east, in the direction of the Khawlán district; and a village had probably grown up around it.

199. Fuleyt was the name of the 'Atá-Bek (see Note 194) of Melik Mes'úd (see Note 178), and he is mentioned again in Vol. I, p. 165, where details of his discomfiture are given that are omitted here.

200. For Ṣan'á' see Note 183.

201. Kewkebán, in lat. 15° 23′ N., long. 42° 12′ E., is a fortified town of great natural strength, on a plateau surrounded by cliffs except on one side, where it joins on to a gentle ascent by which it is approachable. On that side a natural chasm has been extended quite across the neck, so as to separate the town, and

some adjacent lands, entirely from the sloping ascent. It is thus made into an island, as it were. A bridge at one extremity of the chasm is the only means of entry for horsemen or vehicles, though steep paths up the cliffs may be climbed in one or two places by mountaineers on foot. It is about twenty miles west from Ṣan'á', has generally been in the hands of the 'Imáms of the Zeydiyya sect, or of some member of a family of the 'Eshráf, his partisans, and a thorn in the side of the rulers of Yemen, though it has been several times captured.

202. The 'Eshráf, the Sherífs (plural of Sheríf), are any descendants from Muḥammed the Arabian lawgiver. All his children died without posterity, except his daughter Fáṭima. She left two sons by his cousin 'Aliyy, the fourth caliph. They had each of them numerous descendants, male and female; and these are the progenitors of all the descendants of Muḥammed. They may be counted by millions at present, and are found in all the lands of 'Islám. They are called Seyyids and 'Eshráf; though some make a distinction, and assign the title of Seyyid to the descendants of Ḥuseyn, the younger of the two sons of Fáṭima, while they restrict that of Sheríf to the progeny of Ḥasan, the elder brother. The 'Eshráf of the Zeydiyya sect in Yemen are, however, supposed to be of the descendants of Zeyd son of 'Aliyy Zeynu'l-'Ábidín son of Ḥuseyn son of Fáṭima, or of disciples and partisans of his, descended from Fáṭima.

203. The name Yemen has, under circumstances, three different meanings. The first and most ancient, but special to ancient history or legend, is synonymous with Southern Arabia, including all the countries between the Red Sea and Persian Gulf that lie to the south of Jebel Tethlíth, in about lat. 20° N., long. 44° E., and also the lands of 'Umán. The second and more usual meaning is restricted to the country south of that mountain, but extending at most to a distance of two hundred miles east from the eastern coast of the Red Sea. In the third sense it is the name of a province or district to the south of Ṣan'á' and west of the great mountain chain that lies to the east of that city. It does not extend so much as half the distance

from that chain towards the Red Sea, nor much more than half the distance between Ṣan'á' and 'Aden on the Indian Ocean. This district is subdivided again into Upper and Lower Yemen. The pass of Sumára, in about lat. 14° 10′ N., seems to be the north limit of Upper Yemen, with Jubla for its capital; while the pass of Ta'ker may be the point of separation from Lower Yemen, of which Jened was the capital.

204. Rejeb is the name of the seventh lunar month of the year of 'Islám.

205. The Waṣáb country (Ösâb of Niebuhr; Asab and Ösâb of the Berlin map), Upper and Lower, is to the east of Zebíd in the mountains, and to the south of it in the plains.

206. Mekka the Honoured, the Venerated, etc., is never written and not often spoken of by the educated, without an honorific title, as is the case also with Medína, Jerusalem, and even Damascus.

207. Melik Mudhaffer Yúsuf son of 'Umer, born at Mekka in A.H. 619 (A.D. 1222), was the second Resúliyy sovereign of Yemen. His name was Yúsuf, as that of his father was 'Umer.

208. Ramaḍán is the ninth lunar month of the year of 'Islám. During the whole of this month Muslims fast daily from dawn to sunset, at whatever period of the solar year it may occur. In the daytime, thus defined, they neither eat, drink, smoke, inhale scents, smell at flowers, or indulge in venery; but from sunset to dawn all these acts are lawful.

209. Ḥaql is a small piece of meadow in a valley or gorge narrow elsewhere. Naturally there are very many places called by this name in all parts of Arabia. This particular Ḥaql is not on the maps or in the authorities; but the country of the Benú-Muslim is given on the Berlin map, at about thirty minutes due east from Zebíd, in the upper Waṣáb.

210. Saḥammer is not an Arabic word, but it is spelled out in full, each consonant and vowel being given in the original, even to the reduplication of the letter *m*. Being the name of a mountain, the word may some day afford a clue to the race that inhabited the country before the Arabian immigration. It is

not on the maps, or in the geographies, but it may be the mountain the summit of which is shown on the Berlin map just under the word 'Ala,' if the details of the map are to be depended on.

211. 'Antistes' or ''Imám' in a general sense, but here used to denote a caliph of 'Islám by divine right and by inheritance from Muḥammed and 'Aliyy; in fact, a Mehdiyy (not Mahdi, which has no meaning of any kind). They are continually springing up in 'Islám, as Messiahs constantly recur among Jews; witness the recent Mehdiyy of the land of the Súdán. The Yez'um of the text, however, gave himself out as merely the herald of a Mehdiyy or true 'Imám, something in the way of John the Baptist, or of the 'Osman Digna' of our day. The story of Yez'um is interesting by comparison with recent events.

212. The 'Emír Núru'd-Dín 'Umer son of 'Aliyy son of Resúl is not successful yet as a warrior. Yez'um defeats him in A.H. 622 (A.D. 1225).

213. 'Usr (which may be 'Aṣar) is probably the 'Assur' of Niebuhr's and the Berlin map, four or five miles west from Ṣan'á'. In this battle, too, the 'Emír Núru'd-Dín played but a secondary part, though his brother evidently trusted him.

214. Dherwán is a fortified place not far from Ṣan'á', and in the district named Ḥaql (the meadow), south of it.

215. Dhemermer was a place of importance and strongly fortified, half a day's journey north from Ṣan'á', with gardens, orchards, and vineyards. It is not on the maps. Conjecturally, lat. 15° 27′, long. 44° 35′.

216. 'Arús is evidently not far from Ṣan'á' and Dhemermer. There are other places of the name in Yemen; one is on Mount Ṣabir, south of Ta'izz, and one is in or near Ḥajja. See Vol. I, p. 290.

217. Hemdán is the name of an ancient and important tribe of Yemen. The name is usually spelt Hamdan, which is erroneous. The country of the Hemdán tribe lies round Ṣan'á', to the north and west.

218. Thulá (the Tulla of Niebuhr and the Berlin map) is a very strongly fortified and important town or city, in lat. 15° 30′ N., long. 44° 8′ E., about twenty-four miles from Ṣan'á', in a west-north-west direction. It was always a chief seat of the family of the 'Imám, or of his rivals among the 'Eshráf.

219. The 'Imádite was probably a poet who had been a slave to a prince with the surname of 'Imádu'd-Dín (D'Herbelot's 'Emadeddin'); possibly the second of the name mentioned by D'Herbelot, a prince of Aleppo, defeated by Ṣaláḥu'd-Dín.

220. Of Shíráz (in Persia), lat. 29° 37′ N., long. 52° 38′ E. It will be remembered that Firúzábádiyy, Judge of Judges in Yemen under Melik 'Eshref II, about A.H. 800, was also from the neighbourhood of Shíráz.

221. The 'Sultan' 'Ulwán son of Bishr son of Ḥátim, the Námite, cannot have lived very far from Ṣan'á' and Thulá; but how he was a Sultan is not explained. His brother Mudrik son of Bishr son of Ḥátim (see Vol. I, p. 86), too, bears the title. The two brothers were local poets of talent, or their verses would not have been deemed worthy to be sent to Egypt by the two 'Emírs, lieutenants of Melik Mes'úd in Yemen. See Vol. I, p. 84.

222. The castle (or pavilion) of Qulleys was legendarily built at Ṣan'á' by 'Ebraha, the second Abyssinian king of Yemen, entirely of marble, sculptured, painted, and gilt most gorgeously, to serve also as a temple, to the shrine of which he hoped to divert the Arabian pilgrims from the Cubical House at Mekka. In this design he invaded Mekka with his elephant in the year of Muḥammed's birth, "the Year of the Elephant," A.D. 571. The poet applies his name, by extension, to the palace or Government House of Ṣan'á' as it stood in the year A.H. 623 (1226), when the two 'Emírs refreshed themselves there before they issued to do battle at 'Uṣr.

223. Jened, the capital of Lower Yemen in the early days of 'Islám, and of some importance in Resúliyy times, lies east from Ta'izz, in lat. 13° 36′ N., long. 44° 17′ E.

224. The 'Iqd (String of Pearls) is an older historical work on Yemen. The seizure of the sons of 'Aliyy son of Résul by

Melik Mes'úd was possibly a plot by Núru'd-Dín 'Umer to get rid of his brothers, and especially of the eldest and bravest, Bedru'd-Dín Ḥasan. It was also sheer ingratitude on the part of Melik Mes'úd, for whom Bedru'd-Dín had secured the sovereignty. For his subsequent return to Yemen after the death of Núru'd-Dín, and imprisonment till he died, by his nephew Yúsuf, Melik Mudhaffer, see Vol. I, pp. 134, 135, 164.

225. The Ghuzz appear to be, in this history, the same with the people or tribe frequently mentioned as the Kurds, whose chief seat was at Dhemár, but who served as mercenaries on horseback in the field, and as garrison-men in castles held for the Sultan in various parts of Yemen. Dozy mentions the Ghuzz as having gained a great reputation at one time in Egypt, North Africa, and Spain; but as having sunk down later to the condition of policemen and executioners in Spain and Portugal. He thinks they were, at first, a tribe of Turks.

226. 'Aden, the strongly fortified seaport and naval arsenal of former days in south-eastern Yemen, on the Indian Ocean, in lat. 12° 46′ N., long. 45° 10′ E., and now held by England as a coaling station and colony, was, before the Portuguese discovery of the passage to India round the Cape of Good Hope, the busy and flourishing centre of Arabian maritime commerce with India and China, yielding large revenues to the sovereign of Yemen. This commerce was carried by the Arabians and others to Egypt and Syria. Venice, Genoa, and Pisa extended it to Europe. 'Aden was also a state prison then.

227. Ḥaqlu-Yaḥṣib, not on the maps, is about eight leagues from Dhemár, very fertile, and once possessed a splendid pavilion, Qaṣru-Zeyḍán. For Ḥaql see Note 209. Yaḥṣib is also the name of a tribe.

228. The country of the Benú-Seyf is partly indicated on the maps by a hill marked Mount Seyf ('Seif' on them), in lat. 14° 20′ N., long. 44° 15′ E. That part of the main ridge of Yemen is named Serátu Benί-Seyf, and the pass of Sumára winds over it to the south and east of Mount Seyf, passing by the site of the ancient Dhafár (Dhofar of the maps).

229. Ḥátimiyy is the name of an earlier historian.

230. Jenediyy (of Jened) is a writer very often quoted by our author.

231. Melik Mu'adhdham 'Ísá son of Melik 'Ádil 'Ebú-Bekr son of 'Eyyúb, a nephew of Ṣaláḥu'd-Dín, died in A.H. 624 (1226) at Damascus.

232. Melik Kámil, son and successor of Melik Mu'adhdham of Damascus, according to Khazrejiyy, is not mentioned by D'Herbelot, but he gives Melik Náṣir Ṣaláḥu'd-Dín Dáwúd as son and successor of Melik Mu'adhdham. He mentions, however, a Melik Kámil son of Melik 'Ádil, fifth 'Eyyúbiyy Sultan of Egypt, who, in A.H. 625 (1227), ceded Jerusalem to the Crusaders. It may have been this Melik Kámil that summoned Melik Mes'úd from Yemen to take possession of Damascus.

233. It appears from this passage that Melik Mes'úd had a son named also Melik Kámil. Neither father nor son is noticed by D'Herbelot.

234. Melik 'Eshref, a son of Melik 'Ádil, and nephew of Ṣaláḥu'd-Dín son of 'Eyyúb, became prince of Mesopotamia, and died in A.H. 635 (1237).

235. This passage allows the inference that it was Núru'd-Dín who induced Melik Mes'úd to seize and send to Egypt the other three sons of the 'Emír 'Aliyy son of Resúl.

236. 'Ebú Mudhaffer Sibṭ son of Jewziyy, author of the "Mirror of the Time," was evidently another historical writer on the events occurring in Yemen, but given to exaggeration in what he related.

237. "And on him lies the onus of the proof" is an Arabian commonplace with the meaning "I will not be responsible for the truth of what he has advanced."

238. "He died poisoned in Mekka," a very frequent accusation in cases of death; but in the present instance it is not impossible that 'Emír Núru'd-Dín took steps to ensure the vacancy that was necessary to his ambitious views.

239. The son of 'Abdu'l-Mejíd is another historical writer on

Yemen. Khazrejiyy quotes him occasionally as late as the first years of Melik Mujáhid.

240. The Sheríf 'Idrís mentioned here is probably the Sheríf 'Imádu'd-Dín 'Idrís son of 'Aliyy, etc., mentioned in Vol. I, p. 308, as having died in A.H. 714 (1314). He was a brave and talented servant of the Resúliyy dynasty, and a writer of merit.

241. The "word of the Resúliyy kingdom" is the command of its kings.

242. 'Eyyúbite, 'Eyyúbiyy, is any person or matter pertaining to the house or dynasty of 'Eyyúb, the father of the great Sultan Ṣaláḥu'd-Dín of Egypt and Syria.

243. The Manṣúriyy sovereignty is the reign of Melik Manṣúr, and this is the royal title assumed by the 'Emír Núru'd-Dín 'Umer son of 'Aliyy son of Resúl, when he judged it safe to do so a few years after the death of Melik Mes'úd.

244. All the other Egyptian 'Emírs can only mean his own three brothers, with Melik Mes'úd and his family.

245. Here it is clearly insinuated that it was he who procured the exile of his three brothers from Yemen.

246. Presages and portents are still as much in vogue with the superstitious, both in the East and in the West, as they were in the good old times of the patriarchs and prophets, Egyptian Pharaohs, and magicians of Babylonia, and as they are with all savages.

247. An 'Ifrít is a kind of evil spirit, a variety of the demons called Jinn, both creations from the brain of ignorance or imposture, as are our devils, imps, fairies, *et hoc genus omne.*

248. 'Ebú'l-Khaṭṭáb is an expression for which I can offer no reason, except that it rhymes with 'Aydháb.

249. 'Aydháb was a busy seaport in the Middle Ages, though now nothing remains of its former houses and fortifications. 'Ibnu-Baṭúṭa, the great traveller, visited it in A.H. 726 (1326), on his road from the Nile at 'Edfú to Jidda and Mekka for the pilgrimage. He found its Sultan warring with certain Turkish buccaneers, possibly fugitive slaves from the militia or navy of

Egypt. In consequence the port was in a state of blockade, and the traveller had to return to the Nile and Egypt. But the celebrated saint, Sheykh 'Ebú'l-Ḥasan, 'Esh-Shádhiliyy, who died in A.H. 654 (1256) at a station called Ḥumeythera, on the road from the Nile to 'Aydháb, used to cross thence to Jidda frequently, when going from Alexandria to Mekka on pilgrimage. The offing of the port is known as Foul Bay, and the town occupied the site of the Ptolemaic port of Berenice, on the *Immundus Sinus*, in lat. 23° 57′ N., long. 35° 31′ E.

250. These prophecies recall those of the three witches of "Macbeth."

251. The Síretu'l-Mudhafferiyya are the Mudhafferian Memoirs noticed in Note 167.

252. Qaḥriyya (which may be read Fakhriyya, and occurs seven times in the history) is not on the maps or in the geographies. It appears to have been in the hills east of Jeththa and not far from Kedrá', about lat. 15° 4′ N., long. 43° 38′ E.

253. The Sihám district, named from the vale and torrent of Sihám, is a district in the low western seaboard country, north of the vales of Zebíd and Rima'. In the Meráṣid Sehám is the vocalization, but Qámús says "Sehám or Sihám." The torrent flows down from the Haḍúr hills, passes Mefḥaq and Ṣanfúr, debouches on the plain, and, in rainy seasons, falls into the sea north of Ḥudeyda. Niebuhr and the Berlin map have Sehán, though the latter also has a 'Wadi Seihán' in a very northerly bend of this stream past Milḥán. The Sihám Gate of Zebíd is named from this district, and appears to have been the north gate of the city. The 'vale of 'Islíqiyya' must have been one of the minor valleys debouching on the plain in the district, and probably south of the Sihám valley. Mount Mewsim is not on the maps or in the geographies, but would overlook the plain. From its name, a fair may have been held there at stated times. Kedrá' was the chief town of the Sihám district.

254. The genii, Jinn, demons of the wild in the popular imagination,

255. 'Awája is not on the maps or in the geographies. It lay north of Kedrá', beyond the Sihám torrent, and in the country of the Rumátu'l-Basíṭ (Archers of the Plain), towards Mehjem, perhaps in lat. 15° 5′ N., long. 43° 20′ E.

256. "The coinage or in the public prayer for the sovereign." To coin money in one's own name, and to be publicly prayed for by name in the Khuṭba at noon on Fridays in the congregational worship, are the two most formal prerogatives of a sovereign in 'Islám.

257. The Low Countries, the Tiháma, the hot, seaboard, low-lying countries to the west of the hilly districts of Yemen, along the eastern shore of the Red Sea, from near Bábu'l-Mendeb in the south to the frontier of the territory of Mekka. The 'Ḷow Country' and the 'Hill Country' (Jebel) are thus two marked divisions of Yemen, by nature, from south to north.

258. The fort of Ta'ker, on Jebel Ta'ker, is in about lat. 13° 53′ N., long. 44° 10′ E. The Berlin map has 'J. el Taker,' and Niebuhr does not mark it. Their 'Choddra' and 'Mharras' are to the east of Jebel Ta'ker. See Note 480.

259. Khaded is not marked, but cannot be very far from Ta'ker. It is said in the Meráṣid to be in the Mikhláf Ja'fer; but the Mikhláfs are not given in place.

260. Birásh is a strongly fortified place on a hill about five miles east from Ṣan'á'. There are several other places of the name in Yemen, one near Ṣa'da, and another, mentioned in the Meráṣid, is near 'Ebyen. A fourth is in the Ma'ázib country, and a fifth, if another, is in the Báqir district.

261. Ḥabb is above 'Ibb on the head-waters of the stream that passes by Jubla and becomes the torrent of the vale of Zebíd. It is in or near the Shewáfi country, in about lat. 13° 57′ N., long. 44° 17′ E. Beyt-'Izz must be near Ḥabb, and is mentioned in the Meráṣid as a castle in Yemen.

262. Bintu Ḥawza (daughter of a mother named Ḥawza) was the daughter of Sefer, an 'Atá-Bek of Melik Mes'úd. She was his second wife, and mother of his younger sons.

263. The eunuch Nidhámu'd-Dín Mukhtaṣṣ. It will be seen

that eunuchs play very important parts, at times, in the history of Yemen. See Note 675.

264. This passage would make it appear that the first suggestion of his assumption of the sovereignty was made to Núru'd-Dín by the Sherífs.

265. The fort of Birk is on an inlet of the Yemen coast of the Red Sea, in lat. 18° 13′ N., long. 41° 29′ E., south of Ḥaly and Qunfudha, but north of the remarkable volcanic island of Kudummul ('Kotunbul' of the Admiralty Charts, Kotumbel of Niebuhr, Kotumbul of a Berlin map).

266. Mida', according to Qámús, but Muda' in the Meráṣid, is a fortress in Yemen mentioned by Turkish authors, but not on the maps. It is about thirty miles west-north-west from Ṣan'á', seven from Thulá, and three or four from Bukur, all in the same general direction.

267. Bukur is about half-way from Thulá towards Mida'. It is given by Qámús and Meráṣid, also in the Golius Manuscript; lat. about 15° 33′ N., long. 43° 8′ E.

268. The Ḥijáz (the intervening obstacle or screen, between Yemen and Syria on the one hand, and between Nejd and Tihámа or Ghawr on the other) is the country of Mekka and Medína especially, but extending to the Gulf of 'Aqaba, or even to 'Aqaba itself, along the east coast of the Red Sea. It is said to lie between the five basaltic districts (*ḥarra*, plural *ḥirár*) of the Benu Suleym, Wáqim, Leylá, Shawerán, and Nár; but the localities of these have to be ascertained. Yáqút names twenty-nine such tracts; the Meráṣid, twenty-six; Qámús, a good number. Burton crossed one on his road to Medína. He calls it a ridge. It is really a lava-stream, named *chière* in local French. Sometimes it is a narrow ridge, and is then called *lába* also (لَابَة); but some are more or less circular or oval, and miles broad. In and near the Ḥawrán, south of Damascus, similar basaltic tracts occur, difficult to travel over, as the sharp stones cut the feet of footmen and of beasts.

269. The wide watercourse 'Ebṭaḥ is the dry, pebbly bed of the torrent that occasionally flows through Mekka, sometimes

submerging the court of the temple, and even filling the very temple to the depth of several feet. It appears to join, a short distance south of the city, a similar watercourse from the east. In heavy rains the united streams run to the west, join a third torrent from Wádi Límún at a point about twenty miles from Mekka, and the whole flows in one stream for about ten miles. The water then separates into two channels of perhaps forty miles in length each to the sea. The mouth of the southern branch is in lat. 21° N., and the other has its exit about half-way between this and the port of Jidda in lat. 21° 30′ N., approximately.

270. Melik Kámil son of Melik 'Ádil son of 'Eyyúb, and nephew of Ṣaláḥu'd-Dín, was fifth Sultan of Egypt of the dynasty, and reigned from A.H. 615 (1218) to 635 (1237). In A.H. 625 (1227) he surrendered Jerusalem to the Crusaders. See Note 232.

271. Tugh-Tekín is a rather common Turkish name of that epoch. A brother of Ṣaláḥu'd-Dín was so called, and was the second 'Eyyúbiyy viceroy of Yemen. See Note 173. *Tugh* is a kind of standard, a spear with a large tuft of the hair of the yak as a pennon to it, for which horsehair was used in western countries where the yak is not found. *Tekín* is a youth, youngster, lad; and Tugh-Tekín was perhaps the equivalent of our standard-bearer or ensign. The particular Tugh-Tekín, who was commander at Mekka for Melik Kámil of Egypt, was a Memlúk.

272. The Sheríf Rájiḥ son of Qatáda is the first mentioned in this history of the different members of the ruling family of the Sherífs of Mekka.

273. Yenbu' (Yembo of maps, Iambia of Ptolemy), in lat. 24° 20′ N., long. 38° 15′ E., is the port of Medína. It was a fortified place and an arsenal of some importance at the time.

274. The Sheríf Sinja, 'Emír of Medína for Melik Kámil of Egypt.

275. The Sheríf 'Ebú Sa'd appears to have been the Sheríf of Mekka for the Sultan of Egypt while Tugh-Tekín was the Sultan's 'Emír of the forces there.

276. 'Ibnu Maḥalliyy (or 'Ibnu-Muḥalli, or 'Ibnu-Muḥallá) appears to have been an Egyptian, not a Turkish, Memlúk.

277. By coining money in his own name, and by commanding the Khuṭba to be pronounced for himself in the Friday congregational devotions, Núru'd-Dín threw off all disguise and assumed the sovereignty. Egypt might have proclaimed him a rebel and usurper, as he was; but local circumstances were not favourable to such a course.

278. Sultan Núru'd-Dín's attack on Mekka, and his expulsion of the Egyptian garrison thence, show how sorely Egypt was pressed at the time in another direction by the action of the Crusaders.

279. Mustanṣir son of Ḏháhir was the 36th 'Abbásiyy caliph of Baghdád, and his son, who succeeded him in A.H. 640 (1242), was the last of the dynasty.

280. The Sherîf Rájiḥ's action on this occasion appears ungrateful to his patron. Possibly he had a reason.

281. It is not an unusual thing, in troubled times, for the Arabian tribes of the desert to fill in the wells and other watering-places on the road to Medína and Mekka, which they are usually well paid for guarding. When the roads become unsafe through the disaffection of the local tribes, the pilgrimage is no longer incumbent on those who use the blocked road.

282. The 'Cubical House,' 'El-Ka'ba, or Temple of Mekka, is a plain stone building, about 55 feet long and high, by 45 feet wide. It has no window, and its one door is raised several feet from the ground, being entered by means of a movable wooden staircase. It is usually kept locked; but is opened on occasions, when Muslim visitors are permitted to perform their devotions in its interior. It is all of one story, and a narrow staircase leads to the roof. This is supported by three rafters of teak, the middles of which rest on three posts or columns, of teak also, but covered over with carved wood of aloes. At about nine feet from the ground there are bars of metal between the posts, and from these bars lamps are suspended. A small cupboard is in the corner next the door. With these exceptions the interior is

bare. At the south-east corner, outside, and near the door, at about the height of a man, the holy Black Stone, 'el-Ḥajeru'l-'Eswed, is let into the masonry, and is ḳissed or saluted by all pilgrims and visitors. It is held to have been brought from heaven by Gabriel to Adam. A vast courtyard, surrounded by a colonnade and many gates, admits tens of thousands of pilgrims to circumambulate the temple, and also to perform their devotions with their faces turned towards it on all sides. Inside, the pavement of stone is on the level with the ground, and worship is performed with the face turned to one or other of the four corners, or to all four in succession. The door and the inner cupboard are of aloes-wood; the padlock of the door is of silver and massive; the key is of gold. Captain (Sir Richard) Burton obtained admission to the interior in his assumed character of a Muslim from India. The temple is also called God's House (Beytu'lláh) and the Ancient House ('el-Beytu'l-'Atíq).

283. The curtain of the Cubical House covers its walls on the outside, from top to bottom and all round, so that no stone-work is seen unless the curtain is more or less triced up. It is called the dress or costume, *kiswa* (اَلْكِسْوَةُ), and from this circumstance poets have called the temple the Bride of Mekka, 'Arúsu Mekka (عَرُوسُ مَكَّةَ). It is the privilege of the Caliph to renew this dress annually, the old one being cut to pieces and distributed or sold by the attendants and officials. Legendarily it is affirmed that the first sovereign who dressed the temple of Mekka with a curtain was Tubba' son of Ḥassán son of Tubba', king of Yemen, who had conquered Mekka and Medína, and who first introduced the Jews into Yemen.

284. The diploma and commission of lieutenancy were title-deeds issued by the caliphs, as lords paramount, to all the temporal sovereigns of countries to which formerly their ancestors used to appoint governors.

285. The envoy of the caliph, in the ancient mosque of Mu'ádh in Jened, the old capital of Yemen after the introduction of 'Islám, inducted the Sultan to the sovereignty, and clothed him with the usual robe of honour.

286. Lamps of gold and of silver have often been presented to the Cubical House, but have been carried off by the spoiler after a time.

287. Qatáda, the father of this Rájiḥ, is called 'Cotadah' by D'Herbelot. He was Sheríf of Mekka previously to the year A.H. 629, when Sultan Núru'd-Dín sent his son Rájiḥ for the first time to recover Mekka from the Egyptians, though D'Herbelot, *voce* 'Meccah,' quoting 'Ibnu'sh-Shiḥna (Schohnah as he is called by D'Herbelot), who died A.H. 883 (A.D. 1478), makes him Sheríf of Mekka in A.H. 633. He was Qatáda son of 'Idrís, and a descendant from Ḥuseyn son of 'Aliyy son of 'Ebú-Ṭálib. He was strangled by his own son named Ḥasan, and is celebrated as a poet. There are many complete histories of the Sherífs of Mekka. They were first instituted by Ṣaláḥu'd-Dín, before whom Mekka was ruled by a governor for the caliph. The Sheríf Rájiḥ son of Qatáda did not long remain in possession; the Egyptians were too strong then.

288. Kharífeyn (which may be variously read) is not on the maps or in the geographies.

289. Sirreyn is a seaport south of Jidda, in lat. 19° 48′ N., long. 40° 45′ E.

290. Ḥajja and Mikhláfa are two subdivisions of the same district, the limits of which are not determined. At times Ḥajja alone is mentioned; at others, Mikhláfa alone. Ḥajja was also the name of a town and castle, giving its name, perhaps, to the whole district. This consisted in several hills and valleys to the east of Maḥálib, lat. about 15° 45′ N., long. 43° 30′ E., and south of Manṣúriyya, lat. about 15° 55′ N., long. 43° 17′ E. Kiepert's map has Wadi Shires in the locality, and Suk Hadsj would appear to be our Ḥajja. Niebuhr has Wadi Schirres; but Suk Hadsj as in Kiepert. According to Hemdániyy's geography, Ḥajja is in the lower Maṣáni' division of the Serát mountain chain. See Note 565.

291. The Mikhláf must here be the district of Ḥajja. The word Mikhláf in Yemen is the technical name for a district or county. The Meráṣid gives the names of thirty-five of these,

some of which can be localized, while others remain doubtful. Taken in the alphabetic order they are: أَبْيَنُ, 'Ebyen; أَقْنَاتٌ, 'Aqnát; أَلْهَانُ, 'Elhán; بَنُو شِهَابٍ, Benú Shiháb; اَلْبَوْنُ, 'El-Bewn; بَيْحَانُ, Beyḥán; جُبْلَانُ رَيْمَةَ, Jublán of Reyma; جَعْفَرٌ, Ja'fer; جُعْفِيٌّ, Ju'fiyy; جَنْبٌ, Jenb; جَهْرَانُ, Jehrán; جَيْشَانُ, Jeyshán; حَرَازٌ, Haráz; حَضُورٌ, Haḍúr; خَوْلَانُ, Khawlán; ذَمَارٍ, Dhemár; رَدَاعٌ, Redá'; رُعَيْنٌ, Ru'ayn; زَبِيدٌ, Zebíd; سِنْهَانُ, Sinhán; شَبْوَةُ, Shebwa; صَعْدَةُ, Ṣa'da; اَلْعَوْدُ, 'El-'Awd; غُنَّةُ, Ghunna; كَهْلَانُ, Kehlán; لَحْجٌ, Laḥj; مَأْرِبٌ, Me'rib; مَازِنٌ, Mázin; مَعَافِرُ, Ma'áfir; مُقْرًا, Muqrá; نَهْدٌ, Nehd; وَدَاعَةُ, Wedá'a; هَمْدَانُ, Hemdán; يَامٌ, Yám. But frequently in this history the expression of 'the Mikhláf' is used to designate the district, canton, or county in the hills to the east and north of Jened.

292. The 'Kewkebán' intended in this passage is perhaps the castle in lat. 15° 48′ N., long. 43° 25′ E., south of Suk-Hadsj, and marked 'Kaukeban' in the maps of Niebuhr and Berlin; not the Kewkebán near to Shibám, and west from Ṣan'á'.

293. The fort of Menábir is not on the maps, nor mentioned in the geographies. I place it, conjecturally, in 15° 40′ N., 43° 18′ E., on a hill whence both Maḥálib to the north-west and Mehjem to the south-west could probably be seen.

294. Maḥálib is not on the maps, but is mentioned in the Meráṣid. I place it, conjecturally, in lat. 15° 20′ N., long. 43° 0′ E. It was a lowland town of importance, on the road from Zebíd towards Mekka.

295. Mehjem, in lat. 15° 17′ N., long. 43° 9′ E., was the most important lowland town after Zebíd. It was often held as a fief by a prince of the Sultan's family. It is mentioned in the Meráṣid as a county town, three days' journey from Zebíd, being marked as Elmahjám on the maps of Niebuhr and Berlin, but as a ruin.

296. The castle of 'Azzán is not on the maps. The Qámús mentions two—one, of Khabt; the other, of Dhakhr. These are said in the Meráṣid to be near Ta'izz, on Mount Sabir. The Meráṣid

gives another 'Azzán as being in or near Reyma in Yemen; but there are several places in Yemen of that name. One 'Azzán is in Ḥaḍúr, and a Ḥaḍúr is said by Hemdániyy to be a part of the Maṣáni'. This, then, may be the 'Azzán that belonged to the 'Emír Muḥammed. I have conjecturally placed it in lat. 15° 16′ N., long. 44° 10′ E.

297. The Maṣáni' (pl. of Maṣna'a) means any buildings and constructions, especially water-tanks. It is also the name of a great district in Yemen, from the backbone ridge of mountains down to where their valleys debouch on the seaboard plain. It is north of the similar district of 'Elhán, and south of that of Qudem, but to trace the lines of its boundaries would be difficult. A part of Ḥaḍúr belongs to it in the east, as do Ḥufásh, Surdud, and Milḥán in the west, with Fejju-'Akk.

298. The poet of old, the ancient one, *'el-'ewwel* (the first or former), is an expression sometimes used when the author of a piece of ancient poetry is either unknown or not remembered.

299. Bewn, 'el-Bewn, mentioned in the Meráṣid as a single place, but in the Qámús as two, Upper and Lower, and by both said to be held as the site of the Disused Well and the Lofty Pavilion (اَلْبِئْرُ اَلْمُعَطَّلَةُ وَ اَلْقَصْرُ اَلْمُشَيَّدُ), mentioned in Qur'án, xxii, 44, is at the place called Kaa el-Bon (for Qá'u'l-Bewn, قَاعُ اَلْبَوْنِ) on the Berlin map, in lat. 15° 40′ N., long. 44° 13′ E.

300. 'Esnád, Ḥasb, and Ḥárid are not in the authorities, but Maṭira is said in the Meráṣid to belong to Hemdán. It will not, then, have been distant from Ṣan'á' and Qá'u'l-Bewn. So we may conclude of the other three.

301. Jenáb is not on the maps, or mentioned in the geographies, unless the Jenábu'l-Ḥandhal (جَنَابُ اَلْحَنْظَلِ), of the Meráṣid, 'a locality in Yemen,' be the place here named. I place it, conjecturally, at a few miles north of Mida', and about three times that distance north-west from Thulá, in about lat. 15° 40′ N., long. 44° 5′ E.

302. Ṭarf (or Ṭaraf) is about half-way between Jenáb and the Ḥajja district, in about longitude 43° 48′ E.

303. Qárin must be between Ṭarf and Jenáb, in about longitude 43° 55′ E.

304. Rudeyniyya spear-shafts, of Indian bamboo, were celebrated by the old poets as having been imported at a place named Rudeyna on the Khaṭṭ coast of Baḥreyn in the Persian Gulf, and made straight by fire and wrenching there before sale in Arabia. But some commentators have reported that the Khaṭṭiyya spears were straightened by a clever woman named Rudeyna, and were named Rudeyniyya spears after her.

305. Mubyin (or Mubín) is given in the Golius Manuscript as seven miles south by west from Dhafír of Ḥajja, while seven miles west of Mubyin, on the slope of a hill overlooking the plain, is the castle of Dhenúb. These are all three marked on the Berlin map, as Mabian, Doffir, and Dennub respectively, Mubyin being placed in lat. 15° 57′ N., 43° 27′ E. But, to follow out the description in the Golius Manuscript, it should be further south and west. "When its faucial bags protruded" is an allusion to an action or condition of a male camel raging with lust, and then very vicious.

306. Ruteyniyy is not on the maps or mentioned in the geographies. I have conjecturally placed it to the south of Dhenúb.

307. Qilḥáḥ is given in the Meráṣid as the name of a mountain, on which is the castle called Sheref of Qilḥáḥ. This is again mentioned in the Meráṣid, and also in the Qámús, *voce* Sheref; but they both make it to be near Zebíd. They are not, probably, far from Ḥajja.

308. This is the first mention of a Sultan's conferring drums as an honour upon subordinate grandees. They were used, not so much on a march, but in the courtyard, and in front of the tent of the sovereign, governor, or general, at stated times every day. The kettledrums were in pairs, in front of the rider, on a horse or camel. The big drum was single, and could not be so carried.

309. This action of the attendants on the Sultan casting upon the harbinger clothing, etc., sufficient to weigh him down, is a parallel to a similar incident related by classical authors.

310. The lesser pilgrimage at Mekka is not of the same order as the greater pilgrimage. It may be performed at any season of the year, and does not include the visit to 'Arafát. It may be performed at the same season as the greater, as is done by many pilgrims. He who performs it at another season, or without the great pilgrimage, does not acquire a right to the title of 'El-Ḥájj or Ḥájjiyy (the Pilgrim).

311. For "Medína, the city of the Apostle," see note to Yethrib (No. 55).

312. Sultan Melik Kámil Muḥammed son of Sultan 'Ebú-Bekr 'Ádil son of 'Eyyúb was the fifth Sultan of the house of 'Eyyúb, who ruled in Egypt for twenty years, from A.H. 615 to A.H. 635 (A.D. 1218–1237).

313. Nejd (not Nejed) has two meanings. In one sense it has the general signification of a highland, as opposed to Tiháma, a low, seaboard, hot region. But in its second sense it is applied to the central highland region of the Arabian peninsula, now ruled over by the fanatical Wahhábiyy sectaries of 'Islám. In this sense, Nejd extends from the hills east of Mekka and Medína to the vicinity of the plains of Babylonia and the sands that limit it in other directions.

314. This alternate advance to and retreat from Mekka does not do much honour to Sultan Núru'd-Dín, Melik Manṣúr.

315. Kemím is not on the maps or in the geographies. It is south of Ṣan'á', and on the high road from Dhemár to the former city.

316. "The String of Pearls of great price" is a somewhat fuller title of the historical work of the name, but is still deficient, and it does not explain its subject.

317. Melik Ṣáliḥ Nejmu'd-Dín 'Eyyúb son of Melik Kámil Muḥammed was the sixth sovereign of Egypt of the 'Eyyúbiyy dynasty. He succeeded his father in A.H. 635 (1237) and died in A.H. 647 (1249), being succeeded by his son, Melik Mu'adh-dham, the last of the race in Egypt. Louis the Ninth of France—Saint Louis—invaded Egypt and took Damietta, then advanced and defeated the new Sultan in battle, but was himself defeated

and made prisoner shortly afterwards. The Sultan allowed him to ransom himself, for which he was deposed and murdered. The first Memlúk dynasty of Sultans, called Baḥriyya, who were Turks by nationality, then seized the government.

318. Dhú-Jibla may be another name for Jubla, or may be the castle or citadel of this latter. The palace of 'Umán, built by the Sultan's father, was at this place, and also another palace called Dáru's-Selám. This latter was usually occupied by Sultans when they stayed here.

319. Dhú-Bujdán is not given in the authorities, but was perhaps a suburb or in the near vicinity of Jubla.

320. For the castle of 'Úmán or 'Awemán, see Note 191. This word must not be confused with 'Umán, عُمَانُ, the name of the easternmost region of the Arabian peninsula.

321. "O thou foe of God and foe of His Apostle" is a very ancient apostrophe in 'Islám, addressed to any non-Muslim, sometimes in anger, and sometimes on an ordinary occasion, as when tribute was demanded by the collector. This incident is in accordance with the strict letter of the law of 'Islám, which can at any time be invoked by a fanatic. Judges, however, and governors are enjoined to mollify bigotry and protect the non-Muslim in such cases by every means in their power.

322. Yumeyn (dim. of Yemen, and of Yemín) is given by the Qámús as the name of a castle; but by the Meráṣid as a castle on Mount Ṣabir. It may, then, have been in about lat. 13° 30′ N., perhaps not far from Yefrus in long. 44° 15′ E.

323. The Shewáhid (plural of Sháhid) is probably the name of a district, but is not mentioned in the authorities. Its proximate locality is therefore unknown. This passage appears to be the only one in the history where the name occurs.

324. The Sheybánite. Sheybán is the name of a man, ancestor of a tribe, a subdivision of that of Bekr. It is again split into two clans, Sheybánán; of which one is that of Sheybán son of Tha'leba, and the other Sheybán son of Dhuhl. From the mention of Khawlán in the poetry of Muḥammed son of Ḥimyer, it would appear that 'Ammár's castle was in the district so named, south and east from Ṣan'á'.

325. There are two districts of the name of Khawlán in Yemen. One, the greater, is in about the same latitude with Ṣa'da and Nejrán, between 17° and 18° N., and reaching from the Red Sea as far as Ṣa'da, or nearly so. The other Khawlán, smaller, is to the south and east of Ṣan'á', in about lat. 15° N. The former is marked 'Chaulán' on the Niebuhr and Berlin maps, and is described in Niebuhr, vol. iii, p. 234, as Khaulân. The latter is not on the maps, but is described by Niebuhr, vol. iii, p. 243. He gives the names of several places in it: "Beit Rödsje, Ten'ím, Beit el Kibsi, Seijân, Suradsje, Beres, Beit el naum." These are all marked on the Berlin maps, except Beres; but the first has become 'Beit Rodjeh,' and Suradsje is 'Surâdjeh,' on one of them. What their equivalents may be in Arabic it is impossible to say for certain. Beyt, thrice repeated, is clear; and تَنْعِيمٌ may be relied on. Of the remainder, Siyyán, سِيَّانٌ, is given in the Meráṣid as a locality in Yemen. The extent of the district is made tolerably definite by these places on the map.

326. Dumluwa is a very famous castle, marked on the Berlin maps, in lat. 13° 33′ N., long. 44° 34′ E., about 65 miles north-west from 'Aden and 30 east from Ta'izz. It is situated on a high, steep mountain, and was the treasure-house of the Resúliyy dynasty. It is described in the Meráṣid, but is not even mentioned in the Qámús, which is a singular oversight. Only, Fírúzábádiyy was a mere collector of book-information; he was not an observer.

327. Juwwa is not on the maps, but is mentioned in the Meráṣid as a well-known castle in Yemen. It was on a hill on the south side of the valley by which it was separated from Dumluwa. I place it, hypothetically, in about lat. 13° 28′ N., long. 44° 30′ E.

328. Dhubḥán, not on the maps, and not in the Meráṣid, is mentioned in the Qámús as a town in Yemen, and also as the name of a clan. It has an interest in connection with a legend of the first use of coffee as a beverage in Yemen, which states that a certain man of Dhubḥán, whether as a town or tribe does not appear, a certain Sheykh, 'Imám, and Mufti, by name Jemálu'd-Dín 'Ebú-'Abdi'lláh Muḥammed, son of Sa'íd, 'Edh-Dhubḥániyy, Examiner of Judicial Opinions at 'Aden, was the first to drink

coffee there. The reporter of this legend adds that Dhubḥán was a well-known town of Yemen, and infers that 'Edh-Dhubḥániyy was so designated from that town. Its exact locality would thence become a question of interest.

329. The 'Ibnu'l-Maḥalliyy of this passage is probably the same with the Egyptian governor of Mekka mentioned in Vol. I, p. 97, and the poet is evidently hinting at an understanding between him and 'Ammár, so as to excite suspicion in the mind of the Sultan, and lead him to seek revenge.

330. "His little right hand in a fight" is a play upon the meaning of the name of the castle Yumeyn; as we should say, "they are hand and glove."

331. 'Ibnu-Muljem, whose name was 'Abdu'r-Raḥmán, was the assassin of the fourth caliph 'Aliyy son of 'Ebú-Ṭálib, at Kúfa, his capital.

332. Ḥayder is the name of the lion in Arabic, and the caliph 'Aliyy had acquired the title of the Victorious Lion of God, 'Esedu'lláhi'l-Ghálib. The Persians have especially adopted the name of Ḥayder (our 'Hyder Ali' of India), and have even deified the murdered caliph. The poet suggests that 'Ammár would kill the Sultan if he had but the opportunity, and concludes the poem by a hint to prevent such a consummation by forestalling it.

333. The Sheríf 'Aliyy son of Qatáda is a new personage in the history. From some cause, not mentioned, the Sheríf Rájiḥ was not sent to Mekka this time.

334. For "the rite of the fast of the month Ramaḍán," see Note 208.

335. The venality of those Memlúk 'Emírs is well exemplified by the conduct of Mubárizu'd-Dín. In Vol. I, p. 154, it is said of the 'Emír Gabriel that he regretted not having taken service with Sultan Núru'd-Dín. His idea is now carried into effect by Gabriel's successor.

336. This sale of the fortress of Yenbu' to the Sultan by the Sheríf, its lord, and its demolition, would be much facilitated by the defection of the Memlúk 'Emír.

337. The 'Black Stone' of the Temple of Mekka is next in importance to the temple itself. It is probably an aerolite, formerly worshipped, like Diana of the Ephesians, as having fallen down from heaven. It is a stone of many fragments set in cement, and the whole held together by a rim of silver. This is set in the south-east corner of the Cubical House, near the door, and about five feet from the ground. It is about seven inches across, forms part of the corner, and is either kissed or touched with the right hand by all who can get to it. The Qarámiṭa heretics carried it away in A.H. 317 (A.D. 929), and it was restored in A.H. 339 (950).

338. The Sultan's placing the Sheríf Sa'd over the valley of Mekka, leaving the city to his own captains, shows how completely the Sheríf of Mekka, as he is styled by Europeans, is, as a governor, a mere servant of the sovereign, with no rights whatever of his own. Mekka was, in fact, a conquered city, and the lives of all its inhabitants were at the mercy of Muḥammed. He pardoned them, but never made the city his capital. It was always under a governor appointed by Muḥammed during his life, and by the caliphs after him. It rebelled under 'Abdu'lláh son of Zubeyr in the time of the caliph Yezíd I, son of Mu'áwiya, in A.H. 62 (A.D. 681). 'Abdu'lláh, nine years afterwards, events in Syria causing delay, was besieged and killed; since when Mekka was ruled by a duly appointed governor. When Ṣaláḥu'd-Dín made himself master of Egypt and western Arabia, he selected one of the principal of the descendants of Muḥammed through his daughter Fáṭima to be the civil governor of the city and province, with a military governor and garrison from Egypt. For this, the early Resúliyy kings of Yemen essayed to substitute a system of their own, with the result that the Sheríf now and then found opportunity to act as an independent ruler for a time, only to be again subjugated by Egypt, and by Turkey after Egypt, to the present day.

339. The Khalífa Musta'ṣim bi'lláh was the 37th and last of the 'Abbásiyy Khalífas of Baghdád. The account of the time and manner of his death occurs later in the history.

340. This is an interesting fact of history. The Khalífa in question had then been dead 142 years, and the prayer made for the Khalífa in every pulpit of orthodox 'Islám is for the preservation and prosperity of his person and rule. A prayer to that effect could not have been in use, but Yemen may have refused to admit the proof accepted in Egypt of the identity of the line of caliphs established there with the 'Abbásiyy line of Baghdád, and may have adopted some special formula of prayer with continued mention of the murdered Khalífa's name. The statement here by Khazrejiyy of the year A.H. 798 (A.D. 1395–6) shows that this part of his history was written at that time, only five years before the death of his patron, Sultan Melik 'Eshref II, and the close of his compilation.

341. The caravans of pilgrimage going to Mekka from outlying countries of 'Islám are occasionally interrupted to the east, north, or south, by turbulent Arabian tribes. They habitually receive presents yearly from the caliph and his deputies for peaceable behaviour, but they cannot be relied on. Troops, fieldpieces, and local escorts are still needed to secure safety, and in troubled times these may not be forthcoming, and the caravans are stopped in consequence. One of the conditions for the incumbency of pilgrimage is that the road be safe; if it is not, a Muslim is not bound to risk his life for the purpose.

342. For the curtain of the Cubical House see Note 283. The distribution of alms at Mekka is a customary duty incumbent on the Caliph, as well as on sovereigns and princes who perform the pilgrimage in person or by deputy.

343. Mount Ḥufásh is the Höfäsch of Niebuhr and the maps, in about lat. 15° 15′ N., long. 43° 37′ E. It is mentioned in the Meráṣid and in the Golius Manuscript. Niebuhr, vol. iii, p. 217, makes it a district, with 'Sefekin' for its chief town, and with several villages. None of these are in the geographies. On the Berlin map, Sefekin is in lat. 15° 10′ N., long. 43° 30′ E. Milḥán, lat. 15° 17′ N., long. 43° 26′ E., a castle, but in the Meráṣid said to be a mountain, with the alias of Reyshán, is also in the

district, as Weleja, according to Niebuhr, but written by him and on the Berlin map Wulledsje, in lat. 15°20′N., long. 43°18′E. The Meráṣid gives the name of Weleja to several places outside of Yemen.

344. Sumát (pl. of Sámi, سَامٍ, according to the Qámús) may be one of the places named Semá'a, سَمَآءَةٌ, in the Meráṣid. One is a strong castle in Mount Waṣáb, near Zebíd, but one is in Mount Muqrá, جَبَلُ مُقْرَى; both in Yemen. Muqrá, مُقْرَى, is given as the name of a village at one day's journey from Ṣan'á', in the mountain of which the very finest cornelians are found. Muqrá is given in Hemdániyy as being in the Serát 'Elhán, سَرَاةُ أَلْهَانٍ, in the neighbourhood of Ḍurán, ضُورَانٌ, the 'Dorân' of Niebuhr and the Berlin map, lat. 14° 56′ N., long. 44° 23′ E., but there is no mention on the maps of Muqrá, Sumát, or Semá'a. Perhaps 'Sumâra' of maps.

345. 'Semáwa' would appear to be an etymological play on the name of Sumát or Semá'a, all having the signification of 'high' or 'height.' The 'sky' and the 'land of Semáwa' are both more or less high; but to a son of 'Aliyy (son of Resúl) what are these? Does not 'Aliyy signify 'the most high'?

346. 'Ulwán the Jaḥderite may possibly be the same with the powerful chieftain, known also as the Medh-ḥijite and Kurdite, several times mentioned a little further on; but whether so or not, he or they are quite distinct from 'Ulwán son of Bishr son of Ḥátim, the Námite, twice previously named (Vol. I, pp. 82, 84).

347. The expression of Upper and Lower Yemen in connection with the places here named is bewildering. The districts of Upper and Lower Yemen (see Note 203) are far away to the south, and none of the localities excepted are in Yemen at all in any sense other than very general. Dhemermer is described in Note 215. Beyt-Redm is given in the Meráṣid as one of the castles of (the district of) Ṣan'á', but there is nothing to assist in defining its position, though it is again mentioned twice hereafter. Thulá is described in Note 218.

348. Telmuṣ (or, as the Meráṣid gives the vocalisatíon, Telemmuṣ) is best known as one of the castles at or near Ṣa'da, but from the present passage there would appear to be a second place of the name nearer to Ṣan'á'.

349. Dhafár is the name of several places; Dhafar, Ḍafar, Dhofar, Dofar, etc., of maps. The Meráṣid gives two only, Yáqút three, and the Qámús four. The best known is a very ancient city, chief town of the old Ḥimyeriyy kings of Yemen, on a mountain north of the pass of Sumára, and in lat. 14° 12′ N., long. 44° 25′ E., respecting which a proverb says: "He who is in Dhafár speaks the tongue of Ḥimyer." The maps mark it as a ruin. The authorities place it near to Ṣan'á', and even say it was a name of Ṣan'á' itself, from which, however, it is about eighty miles distant as the crow flies, and more than a hundred by road. It was famous for its onyxes. Yáqút's second Dhafár, distinguished as Dhafár of Zeyd, is described as being a dependency of Ḥabb (lat. 13° 57′ N., long. 44° 27′ E.), but Qámús makes Dhafár of Zeyd to be a castle south of the city of Ṣan'á', another, north of this city, bearing the name Dhafár of the Dháhir (upper hill country). Of these two castles there is no mention in Khazrejiyy. The remaining Dhafár of Yáqút, the Meráṣid, and the Qámús is or was a seaport town and capital of a kingdom or principality east of Cape Reysút, in about lat. 17° 0′ N., long. 54° 7′ E., marked "Al-Balad (Ruins)" on the Admiralty chart. It was a port of call for ships from India, and was celebrated for its frankincense, for its *costus*, and for its lign-aloes, these two last being brought from India. It is the Dafâr of Niebuhr, vol. iii, p. 248, and its distinctive name was, during the Resúliyy period, Dhafár of the Ḥabúḍite, Dhafáru'l-Ḥabúḍiyy (ظَفَارُ الْحَبُوضِيّ). The ruler from whom it was conquered by Yemen in A.H. 677 (1278) was from Ḥabúḍa, a town near Shibám, the capital of Ḥaḍramawt. The French version of the travels of 'Ibnu-Baṭúṭa makes the name Dhafáru'l-ḥumúḍ, and translates: "Zhafár aux plantes salines et amères." But there is yet another place of great importance in north Yemen that is named Dhafár, and is in lat. 16° 15′ N., long. 44° 36′ E. In the History, Vol. I, p. 155,

it is called Dhafár of the Sherífs. The Golius Manuscript, p. 22, names it the Dhafár of Dáwúd, and Niebuhr, vol. iii, p. 228, speaking of his 'Dofâr' mentions Dáwúd son of the 'Imám Manṣúr 'Abdu'lláh son of Ḥamza as being buried at Debín, not far north from Dhafár. This Dáwúd, a great leader of the Sherífs, occupies a place of importance in Khazrejiyy. And still another Dhafár is mentioned by him as having been built by Melik Mudhaffer in A.H. 672 (1273–4), on a mountain called the Peak of 'Anter, the site of which is not determined.

350. Kehlán son of Táju'd-Dín sounds to us as a strange name for a town or castle; but the meaning probably is that the castle's name is Kehlán, and that it was built by a son of Táju'd-Dín. The Kehlán here intended (not Kaḥlán) appears to be the Köchlân of Niebuhr, vol. iii, p. 219, but written Kähhlan on his map and on that of Berlin, lat. 15° 41′ N., long. 43° 32′ E., separated from the district of Ḥajja by the valley of the torrent 'Schirres.'

351. Ṭawíla, in lat. 15° 25′ N., long. 44° 8′ E., is the 'Taûile' of Niebuhr's map; 'Tavile,' 'Tawîle,' and 'Tueileh' of three different Berlin maps. It was an exceedingly strong place, with a still stronger castle.

352. The 'Awádir (plural of 'Ádir) tribe, not mentioned in the Qámús, is placed by the Meráṣid in the hills east of Jened. This would be on the Mount Sewraq (Saurek of Niebuhr, and Saureck of the Berlin map) in about lat. 13° 40′ N., long. 44° 30′ E.

353. Saḥúl is marked as the name of a mountain on Niebuhr's map, in about lat. 14° 10′ N., long. 44° 0′ E., but it is mentioned in all the Arabian authorities as a place in Yemen noted for the manufacture of white woollen cloths, in three of which Muḥammed was shrouded for burial. The northern stream at Jubla appears to come from the Saḥúl district, valley, and mountain. The site accords well with the details of 'Esedu'd-Dín's mountain journey and adventure to reach Dhemár from Juwwa by way of Waṣáb.

354. For some details of the sect of the Zeydiyya, a heterodox class in the world of 'Islám, see Note 202, on the word 'Eshráf, the Sherífs. The rising here mentioned is an instance of the

way in which an 'Imám can proclaim himself and call on the Muslims to support him. If he obtains a sufficiently strong following, he is acknowledged; if there are rivals, they fight it out till one remains victor.

355. The Mikhláfa here mentioned is evidently that district of Ḥajja which the Sultan had conquered and restored afterwards to the 'Emír Yaḥyá son of Ḥamza, as described in Vol. I, pp. 99–102.

356. The place called "Gently a bit" is either a very steep ascent, or a place for a halt at the foot before going up the steep.

357. Ruḥám and Khawshán (perhaps Rukhám and Ḥawshán) are not on the maps or in the authorities. They were probably in the valley between Jebel Ḥabeshiyy and Jebel Ḥaráz, in about lat. 15° 25′ N., long. 43° 55′ E. See Note 631.

358. The Ma'ázib, more usually called the Ma'áziba, were a warlike and turbulent tribe or congregation of hill Arabians. They play a very important part in future throughout the history, but are not described in the authorities. The word would appear to mean the Vagrants, men far away from their homes and wives. They infested and ravaged all the hill country near the plains from about lat. 13° 30′ to 15° 30′ N., devastating the plains also on occasions. The 'Imáms were perhaps their secret instigators.

359. Mount Maṣáni' is not on the maps or in the authorities. Maṣáni' is given as the name of a section of the hill-country by Hemdániyy, from the backbone ridge to the seaside plains; the Meráṣid makes it a district; also name of one of the castles of (the region of) Ṣan'á'. This castle may have been on Mount Maṣáni' and given its name to the mount, district, and section as needed. The word Maṣáni' is the plural of Maṣna'a, which signifies any kind of construction formed by art, and is also a name given to special places, as there is a Maṣna'a of the Benú-Qadím and a Maṣna'a of the Benú'r-Rá'i mentioned in the history.

360. The country of the Benú Shiháb, who are not mentioned by Niebuhr or the geographies, would appear to have been on the east of the upper part of the valley of Sihám, south-east

from Ṣan'á'. The Berlin map and Niebuhr are at variance in respect to a tribe they call Beni Mättar (or Mettar). Niebuhr places it north-east from Ṣan'á', whereas the Berlin map puts it along the high range of mountains on the south-west from Ṣan'á', where the land of the Benú Shiháḅ appears to have been, or to have reached to across the upper Sihám valley.

361. Ḥadda and Sibá' are not on the maps. Both are mentioned in the Meráṣid, but indefinitely. Niebuhr has Hädde (Hädle in the Berlin map) about six miles south-east from Ṣan'á'; but the Meráṣid's Ḥadda is near Ḥabb. In Niebuhr, vol. iii, p. 202, a district is named 'Hedda,' and said to be near Zurája (his 'Surâdsje,' as in the Berlin map), about thirty-six miles south by east from Ṣan'á'.

362. The Benú'r-Rá'i (sons of the pastor) were located to the west of the Benú Shiháb.

363. Ḥaḍúr, mentioned in the Qámús as the name of a mountain and of a country in Yemen, as the name of a town dependent on Ṣan'á' by the Meráṣid, may represent the 'Hadur' and also the 'Hadsjur' of Niebuhr. There is, further, a Ḥajúr mentioned in the Qámús and the Meráṣid in an undefined manner. The district of Ḥaḍúr, the country of the Benú Shiháb, and the land of the Benú'r-Rá'i are all contiguous, west and south from Ṣan'á' and south from Kewkebán. They are all more than once mentioned in the history as supporting the 'Imám.

364. Ḥajaru'l-Jerád is neither marked nor mentioned.

365. The Hedhdhádh (which may be read Hudhdhádh, plural of *hádhdh*, a fleet runner), one who habitually runs in a hurried manner. They or their country are not marked or mentioned.

366. The Benú Khawwál are not mentioned in the authorities. See Note 722.

367. 'Allána is said in the Qámús to be a castle in the vicinity of Dhemár, while the Meráṣid says 'Ilána is a dependency of Ṣan'á' in Yemen. The name is not in Niebuhr in any shape.

368. Sitára, however dotted and read, is in none of the authorities as a place in the vicinity of Ṣan'á'.

369. 'Atmán (or 'Athmán) is not shown near to Ṣan'á'.

370. 'Izzá-Ṣan'á', the two places called 'Izz, near Ṣan'á', is not mentioned in the authorities in any way.

371. The Zemzem well is in the court of the temple at Mekka. It is held to be supplied by the spring disclosed to Hagar by Gabriel when Ishmael was perishing of thirst, abandoned by his inhuman father at the instigation of the even more brutal Sarah. It is held sacred in 'Islám, and its water carried to every part by returning pilgrims as a choice present to friends. A drop or two, added to other water, is dispensed by the great to their guests at the fast-breaking daily ceremonies of Ramaḍán. The well is opposite the Black Stone of the temple, so that the Sultan's broadsheet appears to have been suspended to a part of its inclosure.

372. Nakhla, a single date-palm, also a single date-grove, n.u. of *nakhl*; appears to mean, further, a single valley with its stream or torrent; perhaps because planted with a date-grove or date-groves, i.e. a date district. Several valleys near Mekka bore the name of Nakhla. Two especially, the one named Nakhlatu'sh-Shámiyya, the northern or Syrian Nakhla, and the other called Nakhlatu'l-Yemániyya, the southern or Yemenite Nakhla, flowed from the hills east away from Mekka, and ran towards the west and the Red Sea. These two, which together were designated 'En-Nakhlatán (obl. 'En-Nakhlateyn), the two Nakhla valleys, became confluent at Baṭnu-Merr. The Meráṣid mentions a Nakhlatu-Maḥmúd as at a day's journey from Mekka; the Qámús says that five other places are known by the name of Nakhla, besides the two. The site of the fort built by 'Ibnu'l-Musebbeb is therefore doubtful, though it probably was at Webá'a in the Nakhlatu'l-Yemániyya, where the pilgrim roads meet that come from Yemen, northwards, and from Nejd, Hejer, Khaṭṭ, Yebrín, and 'Umán, westwards to Mekka.

373. 'Aṭshán (thirsty).

374. Hudheyl is the name of a small tribe dwelling eastward from the city of Mekka, and distantly related to the Qureysh, being descended from an ancestor named Hudheyl son of Mudrika son of 'Ilyás, Hudheyl's brother Khuzeyma being the ancestor of Fihr-Qureysh in the fourth degree.

375. The Sacred Precincts of Mekka are well defined in every direction, and stations are organized at the limit on every road coming into Mekka, at which the pilgrims put off their usual apparel and assume the special garb of pilgrimage. In another sense the Sacred Precincts (*el-ḥarem*) denote the land, buildings, and limits of the temple itself in Mekka. In a similar manner the precincts of Muḥammed's mosque and grave at Medína, and the precincts of the dome of the Rock at Jerusalem, as well as the women's apartments in any private house, the women themselves, and more especially the wife of any man, are each and all named *ḥarem*.

376. Ṣudá' is mentioned by the Qámús as the name of a tribe in Yemen. The tribe and district, with the villages of Beyt-Na'áma and Dá'ir, must all be in the hills south of Kewkebán, not far from Ḥaḍúr. They are not marked on the maps.

377. Tekrím is not on the maps or in any of the authorities. It must have been in or near the district of Ḥajja, the land of the 'Emír Yaḥyá son of Ḥamza.

378. Qurretu'l-'Ayn is perhaps a place where watercresses abound.

379. Ten'um is said in the Meráṣid to be a dependency of Ṣan'á'. It must be a different place to the Ten'um held by the 'Imám much further north, as subsequently detailed in the history, since it is evidently south of Ṣan'á'. Possibly it may be for Ten'ím, a city in Khawlán, nearly east from Ṣan'á', in about long. 45° 5′ E., the 'Tenajm' of the Berlin map.

380. Jehrán is given in the Meráṣid as the name of one of the Mikhláfs or districts of Yemen. It is probably the Iähhrân of Niebuhr's map, lat. 14° 40′ N., long. about 44° 25′ E. This is also marked on the Berlin map, but as Jähhran.

381. Bekíl, according to the Ṣiḥáḥ and Qámús, is a clan of the Hemdán tribe. Niebuhr, vol. iii, p. 225, gives a legend concerning the allied clans of Ḥáshid and Bekíl. Together they occupy much of the country between Ṣan'á' and Ṣa'da.

382. Ghábeyn (oblique dual of *ghâb*, n.u. *ghâba*, a hollow bottom in land) is not on the maps or in the authorities.

383. Ṣubḥ (the dawn, morning) is not marked nor mentioned by the authorities as a place in Yemen.

384. Núna, too, is neither marked nor mentioned.

385. Dhahr must be very near to Ṣan'á' in a northerly and, perhaps, easterly direction. Its vale is mentioned further in Vol. I, p. 163, but it is not on the maps or in the geographies.

386. The pass of Ghá'ira, the deep-burrowing pass, is perhaps the torrent bed leading up towards Ṣan'á' in the map of Niebuhr, or some special part of it reft through rocky cliffs. But the journey of Niebuhr and party from Dhemár, *viâ* Zurája, Siyyán, Reyma, Ḥadda, and Bi'ru'l-'Azeb to Ṣan'á', offers no such difficulty. The pass must be looked for elsewhere. See Note 734.

387. Kemím is not on the maps or in the authorities. It must be south of Ṣan'á', as the treasuries would come from the capital, and in Vol. I, p. 184, the 'Imám goes south to Kemím, 'Umriyy, and the pass of Ghá'ira.

388. For Qárin see Note 303.

389. The Benú-Ḥamza were the descendants of a certain Sheríf of the name of Ḥamza, who may have been himself an 'Imám. He was grandfather of the 'Imám, and another Ḥamza was great-great-grandfather of the 'Imám Manṣúr 'Abdu'lláh son of Ḥamza son of Suleymán son of Ḥamza. Whether the Benú-Ḥamza were all descended from the nearer or remoter Ḥamza is probably to be learned in genealogical and biographical works on Yemen, but members of the family often asserted their claim to the precarious dignity of 'Imám, and were acknowledged by large bodies of different tribes. The 'Imám 'Aḥmed, son of Ḥuseyn, was descended from a Sheríf named Qásim, not of the house of Ḥamza, and jealousy divided the two families.

390. This murder of the Sultan by his slave-guards was probably a consequence of the murder of the last of the house of 'Eyyúb in Egypt by the maritime slave-guards there, and the establishment of the Memlúk dynasty. Dissensions among themselves, and more energetic action on the part of the Sultan's family, saved the Resúliyy dynasty in Yemen. The

sequel of the history does not lend the slightest support to the idea that 'Esedu'd-Dín Muḥammed was an instigator of his uncle's murder.

391. Shemsu'd-Dín Yúsuf Mudhaffer is the fuller name of the eldest son and successor to the murdered Sultan.

392. The "King of India" at that time was Sultan Mu'adhdham Náṣiru'd-Dunyá-we'd-Dín Maḥmúd son of Sultan Sa'íd Shemsu'd-Dunyá-we'd-Dín 'Iltimish (the 'Altamsh' of Thomas, Dowson, and others), who succeeded his father in A.H. 644 (A.D. 1246), and reigned upwards of twenty years. See Dowson, ii, 345.

393. The "lord of the mole" is probably for Melik Mu'adhdham, who may have been marked with a black spot or mole on the face. The Qámús mentions that Khálid son of Ja'fer the Barmecide bore the same nickname.

394. "An exciter to war" is very likely meant for Melik 'Eshref I, whose contest with his brother for the throne is recited in its place. The 'report' whence Khazrejiyy took these prophecies was probably written after the death of Melik 'Eshref I, when his brother was on the throne.

395. "The Benú-Fírúz, lords of 'Ibb," are mentioned in Note 399 (q.v.), but their special title "lords of 'Ibb" is not there mentioned.

396. Melik Mudhaffer is the style, the royal surname, of Shemsu'd-Dín Yúsuf, Shemsu'd-Dín being his surname and Yúsuf alone his real name—Yúsuf son of 'Umer son of 'Aliyy son of Resúl.

397. Melik Manṣúr was the style, the royal surname, of the Sultan Núru'd-Dín 'Umer son of 'Aliyy son of Resúl. See Note 243.

398. A Sheríf of the people of Mekka, i.e. a descendant of Muḥammed, of a family resident at Mekka, but not necessarily of the leading family of that clan. Doubtless his family was one of mark, or the daughter of the Sultan would not have been given to him.

399. The Benú-Fírúz family was descended from a Persian ancestor who had come to Yemen with the army sent to expel

the Abyssinians before 'Islám was promulgated. The descendants of the Persians of that army formed a body of considerable importance in and near to Ṣan'á'. They were distinguished by the name of 'Ebná' (sons, i.e. sons of Arabian or foreign mothers, not true Arabians) in the early days of 'Islám in Yemen.

400. Dhú Huzeym is a village or canton not far from Ta'izz, as stated in Vol. I, p. 172; mentioned also in the Qámús and the Meráṣid, but not marked on the maps.

401. The 'Atá-Bek Sefer is not otherwise mentioned. He was probably successor to Fuleyt, before Núru'd-Dín.

402. The daughter of Ḥawza, this last word being probably the name of her mother.

403. A *mu'edhdhin* is an officer, whether of a mosque, public establishment, or private family, whose duty is to call out aloud a stated formula, the *'edhán*, at stated times, to inform his hearers that the hour of worship is at hand. This call is repeated at the beginning of the actual service of worship, and its proclamation is the substitute for the bell-ringing of Christian communities.

404. The Manṣúriyyát is the plural of the Manṣúriyya (a feminine thing pertaining to some one named Manṣúr), the colleges of (Melik) Manṣúr. In one was taught the canon law of 'Islám according to the Sháfi'iyy school of orthodoxy; in the second, the same law according to the Ḥanefiyy school. There are two other orthodox schools, called respectively the Málikiyy and the Ḥanbeliyy schools. They originated in the teaching of four great legists, who agreed in fundamentals, differing in minor details only. 'Ebú-Ḥanífa was the oldest; he died A.H. 150 (A.D. 767). Málik died in A.H. 179 (795); Sháfi'iyy in A.H. 204 (819); and 'Ibnu-Ḥanbel in A.H. 241 (855). Each of these four doctors of law is styled 'Imám (protojurist) of his school. The heterodox schools of 'Islám are very numerous, seventy-two or seventy-three being generally spoken of. The apostolic traditions are the same with all these schools, as also the system of proof.

405. Mensikiyya is not marked or mentioned in the geographies. It was probably in the plain, and most likely not far from Kedrá'. This town may even have been its centre.

406. "A professor, tutor, students." A professor in a college in 'Islám is a duly qualified and certificated teacher of some branch of theology or subsidiary art, as logic, grammar, etc. He teaches by public lectures. A tutor is also a duly qualified teacher who explains to the students in detail the subjects of the professor's lectures; and the students are our 'undergraduates,' who may obtain their degree by passing a severe examination and taking a certificate.

407. An 'Imám, in the most usual sense of the expression, is a leader or precentor of a congregation in the due performance of divine worship on all occasions whatever. He has to know and teach every detail of every rite in the worship of 'Islám; but he is not a priest, as every Muslim may perform the office, if he knows how, and if he be duly installed. The 'Imáms of the four orthodox schools of 'Islám, as also the 'Imáms of the many heterodox sects, are essentially officers having or claiming a like knowledge of ritual and dogma; but in their case this knowledge is supposed to extend to all canonical subjects, theoretical and practical, whereas the ordinary 'Imám is a mere officiating functionary in matters of established usage.

408. A 'teacher,' a pedagogue or schoolmaster, is one whose office is to instruct children in the elements of reading, recitation, and writing. He is usually an 'Imám as well, and has to teach his pupils the details of the due performance of the rite of ablution and of worship.

409. "Orphans to learn the Qur'án," like our 'charity children.' They are housed, clothed, fed, and taught by the foundation, and may even receive a small money allowance from the same source. Children from the neighbourhood, who live at home, are very generally admitted to the teachers' classes, and pay a small fee for instruction.

410. The district called Núriyy between Ḥays and Zebíd is not on the maps or in the geographies.

411. Rima' is the name of the next valley of importance north of the vale of Zebíd and south of the vale of Sihám. The Meráṣid mentions that in the lower part of the vale of Rima' was the little stream named Ghassán, from which the tribe of Ghassán took its name, through having lived on its banks in the land of 'Akk before migrating to Mekka and Syria. 'Ibnu-Baṭúṭa tells us that the legist 'Aḥmed son of Músá, the saint from whom the town of Beytu'l-Faqíh took its name, was buried at a village called Ghassána, which he visited, and where he found the son of the jurist in charge of his father's tomb and at the head of a convent of dervishes. That village has grown into the city of Beytu'l-Faqíh, where the legist's tomb and convent are still the principal objects of veneration. (See Note 117.) Feshál was the chief town of the vale of Rima' before it was eclipsed by Beytu'l-Faqíh. The Ghassán stream may have joined the Rima' stream somewhere below Feshál. Sheykh Mu'aybid, of the 'Esh'ariyy tribe, was then lord of the vale of Rima', and perhaps lived at Feshál.

412. The Ḥaly of the son of Ya'qúb, an inland town in lat. 18° 53′ N., long. 41° 40′ E., is about twenty miles from the nearest coast, and twenty-three from the bay of its port, Mersá-Ḥaly, in a north-easterly direction. It is thirty-three miles south-east from the port of Qunfudha, and has been also named Ḥaly of the Sheríf, from the circumstance that the Sheríf of Mekka once possessed or administered it. Ḥaly was long considered the frontier town of Yemen in that direction, though Sirreyn, one degree further north, has also been so considered, as well as 'Ebú-'Aríṣh, an inland town two degrees further south. Sheykh Músá son of 'Aliyy, of the tribe of Kinána, then lord of Ḥaly, was evidently a munificent prince, and the title of 'Emír, given to him by Sultan Núru'd-Dín, was well merited. But neither of these worthies is again mentioned in the history.

413. This preference shown by a sovereign for a younger son by a younger wife is not uncommon in Eastern history. In the present instance there is a basis of reason for the preference, namely, the younger brother was born in the purple, whereas the elder was the son of a subject.

414. " His poet-laureate " as we term a recognized functionary of court, with parallel functions. The two poets of Sultan Núru'd-Dín illustrate well the advantage of rivalry in eliciting amusement for a court. The son of Ḥimyer's impromptu satire on his grumbling rival is excellent in its way, sufficiently gross, and telling. His impromptu in answer to 'Esedu'd-Dín's eulogium of his own poet combines several delicate distinctions of flattery with a veiled expression of contempt for the absent rival. When he expressed the wish for the chin of that rival to be " in musk," and so failed in the rhyme, he knew that his hearers could correct this and substitute 'filth,' or some such objectionable term, and yet he adroitly flattered the eulogizer by showing a fear of his power and influence. The specimens of his panegyrics on the Sultan are also very subtle.

415. For 'Aḥmed as one of the names of Muḥammed see Note 22.

416. Muḍar son of Nizár son of Ma'add son of 'Adnán was father of 'Ilyás, whose son Mudrika was Muḥammed's ancestor in the sixteenth degree. Muḍar had a numerous progeny of collaterals to the Prophet. The name stands here for the whole of the non-Ḥimyerite tribes of Arabia, usually called Ma'addite Arabians, the chief of whom were the tribe of Qureysh. The sense, therefore, is: " In Muḥammed is the Arabian race glorified."

417. The Ḥanefiyy school of orthodoxy in 'Islám is that professed chiefly in Turkey, India, and Tartary, where its founder, 'Ebu-Ḥanífa, is styled " The Great (Greatest) 'Imám." The four orthodox schools mentioned in Note 404 make together the Sunniyy body of Muslims, who follow the practice and precepts of Muḥammed in obeying the text of the Qur'án, while the Shí'a and other heterodox Muslims pay little or no regard to tradition. The Sunniyy body call themselves also Congregationalists or Consentists, *'ehlu'l-jemá'a*, whereas Shí'a means a sect, a body of separatists. The Sháfi'iyy school of orthodoxy is chiefly followed in Egypt; the Ḥanbeliyy, in West Africa; and the Málikiyy by small scattered bodies throughout the land of 'Islám.

418. The founder of the school of Sháfi'iyy was named 'Ebú-'Abdi'lláh Muḥammed son of 'Idrís son of 'Abbás son of 'Uthmán son of Sháfi' son of Sá'ib son of 'Abíd son of 'Abdu-Yezíd son of Háshim son of Muṭṭalib son of 'Abdu-Menáf. This last, 'Abdu-Menáf, was great-great-grandfather to the prophet Muḥammed, and our present Muḥammed 'Esh-Sháfi'iyy was so surnamed from his ancestor Sháfi'. He was further surnamed 'El-Muṭṭalibiyy from his remoter ancestor Muṭṭalib son of 'Abdu-Menáf (not, as D'Herbelot says, from the Prophet's grandfather 'Abdu'l-Muṭṭalib son of Háshim son of 'Abdu-Menáf). His line and the line of the Prophet met in 'Abdu-Menáf, not in Muṭṭalib, who was not in the Prophet's line, nor in 'Abdu'l-Muṭṭalib, who was not in the line of Sháfi'iyy. The tomb of this great legist, 'Esh-Sháfi'iyy, is seen in the cemetery of Old Cairo on the Nile.

419. Manṣúr, here, is short for Melik Manṣúr, Sultan Núru'd-Dín.

420. Many dreams are found related in this history. They are much relied on by Muslims, who divide them, however, into true (*ṣádiq*) and untrue, the former really portending some event, the latter being a mere effect of mental disorder. There are many treatises on the interpretation of dreams (*'ilmu ta'bíri'r-ru'yá*).

421. This Sheykh was Muḥammed son of 'Ebú-Bekr, the Ḥakemite, who is mentioned in Vol. I, p. 94, as "lord of 'Awája." The jurist may have been his brother, or his son.

422. The Mudhafferiyy sovereignty is the reign of Melik Mudhaffer, Sultan Shemsu'd-Dín Yúsuf son of 'Umer son of 'Aliyy son of Resúl, second sovereign of the Resúliyy dynasty. He reigned from A.H. 647 (A.D. 1250) to A.H. 694 (A.D. 1295).

423. The household slave troops, the slave-guards, Memálík, plural of Memlúk (whence our corrupt term of Mameluke), a person or thing held in possession. Like the Prætorian band of Rome, these household troops, slaves bred to arms from childhood, were the best of troops when held in discipline, but always turned on their owners when discipline was relaxed or too irksome, and especially if pay fell into arrears.

424. Feshál, now first mentioned, is not on the maps, but is said in the Qámús to be near Zebíd, and in the Meráṣid to be the chief town of the vale of Rima'. It is or was on the high road between Zebíd and Beytu'l-Faqíh, in about lat. 14° 25′ N., long. 43° 25′ E., and was a town of importance.

425. The 'Emír Fakhru'd-Dín son of Ḥasan son of 'Aliyy son of Resúl was brother to the 'Emír 'Esedu'd-Dín Muḥammed son of Ḥasan, lord of Ṣan'á'. His temporary elevation to a sovereign title, as Melik Mu'adhdham, by the rebel slave-guards, was merely the prelude to a lifelong imprisonment.

426. "The Lady of the Exalted Curtain, Dáru'sh-Shemsiyy, daughter of our lord the Sultan Melik Mudhaffer," is a subject of doubt as to whether she was not rather his sister than his daughter. He was born at Mekka in A.H. 619, while his father was governor there for Melik Mes'úd of Egypt; consequently, he was 28 years of age when his father was murdered. He could not have had a daughter more than 12 or 13 years of age at that time. Such a daughter might have been already married, as her title, Dáru'sh-Shemsiyy, betokens she was or had been. This title means that a eunuch named Shemsiyy was the governor of her household, and she would not have had a household and governor until she was married. But at that age she could not have shown the spirit and energy nor exercised the influence she did on several important occasions. Still, she is, on more than one occasion, spoken of as the daughter of Melik Mudhaffer. But, after being called in Vol. I, p. 230, the aunt of Melik Mu'eyyed, a son of Melik Mudhaffer, she is in Vol. I, p. 243, at her death, correctly called a daughter of the Sultan Núru'd-Dín. She was, in fact, whole sister to Melik Mudhaffer, by the first marriage of their father Núru'd-Dín 'Umer before he assumed the sovereignty. She would, therefore, naturally oppose all competitors to her whole brother, and would be of an age to do so.

427. The word *derb* translated here as meaning 'banquette,' which is a technical term of modern fortification, signifying the narrow footway on which soldiers stand to fire

their muskets over the parapet at the attacking party of besiegers, and which had its analogous footway for bowmen and spearmen near the summit of the battlements in old castles, has not always this meaning in Arabian histories. It often means a high-road or causeway, or a defile or pass over or between mountains. In Vol. I, p. 141, it appears to signify a kind of parade-ground. It may mean a close with its gate or gates, also a court or blind alley.

428. The 'Emír of a city was its governor, civil and military.

429. The "Superintendent" (*nádhir*) of a city or fortress appears to have been its commissary, paymaster, storekeeper, perhaps its excise-collector; in short, its chief financial and magisterial authority.

430. "Mufaḍḍal and Fá'iz," sons of the "daughter of Ḥawza," were the two younger sons of Sultan Núru'd-Dín, by his second marriage with the daughter of the 'Atá-Bek Sefer. She had persuaded her husband to make the troops take an oath of fealty to her elder son Mufaḍḍal as successor to his father; and she had possession of Ta'izz, Dumluwa, and other places. But Melik Mudhaffer ultimately got the better of her, and of her two sons.

431. The Sheykh 'Ebú'l-Ghayth son of Jemíl is mentioned again in Vol. I, p. 140, and appears to have been held as a kind of local saint at the time.

432. "One of the signs" or portents of his good fortune. Such 'signs' are accounted of great importance by all superstitious people of every age and country, not by Muslims alone; witness our notion of the evil consequences of the spilling of salt, and the good luck of an accidental putting on of a stocking with its wrong surface outside.

433. His "heaven-assisted" troops is an expression piously used as auspicious of success; for Muslims, as Christians and others, acknowledge a superior power from whom comes victory.

434. Dhú'l-Qa'da is the last month but one, the eleventh of the lunar year of 'Islám. Dhú'l-Ḥijja, the last and twelfth, is the month in which the rites of the great pilgrimage at Mekka are performed.

435. The vale of Surdud is on the maps in about lat. 15° 30′ N., long. 43° 10′ E. Bekriyy informs us that its stream flows down from Mount Ḥaḍúr. This may possibly be the 'Wadi Laa' of Niebuhr's and the Berlin maps.

436. "Captain of the archers" is for chief of the tribe named Rumátu'l-Basíṭ (Archers of the Broad Country), which country is between Kedrá' and Mehjem, in about lat. 15° 0′ to 15° 10′ N. from the hills to the sea, Jeththa and 'Awája being its principal towns or villages, and Jeththa a little to the east of 'Awája, perhaps.

437. Dhu'ál is the name of the vale, on the stream of which the town of Qaḥma was then situated, in about lat. 14° 38′ N., long. 43° 27′ E.

438. 'Ans, a clan of the tribe of Medh-ḥij, is the 'Anes' in the 'Bellad Anes' and 'Machareb el Anes' of Niebuhr's and the Berlin maps. The tribe or clan of 'Ansis,' according to the Qámús, descended from an ancestor of the name, and they give their name to a region in Yemen.

439. The Muḥammed here addressed is no other than the poet himself, the 'Emír 'Esedu'd-Dín Muḥammed son of Ḥasan.

440. The "son of Berṭás" mentioned here is the 'Emír Mubárizu'd-Dín 'Aliyy son of Ḥuseyn son of Berṭás, whose defection from the Egyptian service to that of Sultan Núru'd-Dín is related in Vol. I, p. 109, of this present history. The poet here appears to charge the 'Emír with the murder of the Sultan, or with a treacherous delivery of Melik Fakhru'd-Dín as a prisoner to his cousin Melik Mudhaffer.

441. "O progeny of Ḥamza" is an apostrophe addressed to the family of the Benú-Ḥamza, rivals of the actual 'Imám, but perhaps friendly to Fakhru'd-Dín and his brother the poet, 'Esedu'd-Dín.

442. "The poets arose with eulogies," as was the custom. Instances of this abound throughout the history. Every event of any importance is forthwith celebrated by crowds of poets.

443. "If one horizon has set" is an allusion to the death of the murdered sovereign.

444. "The sun that has already filled the *plenum*" (or, this full assembly) is the new Sultan, Mudhaffer.

445. "The *stibium* of Mudhaffer" means that the accession of the Sultan was as an eyesalve to the kingdom, blinded as it were by the murder of his predecessor.

446. Ruḍwá is the name of the range of hills stretching north-westerly from Yenbu' of the Date-Palms towards the bay of Ḥawrá' (Leucecome). It was bought by the caliph 'Aliyy son of 'Ebú-Ṭálib, and by him given in mortmain to the poor of Medína. But the loss at Ruḍwá and the withering need explanation.

447. "The King" here is, apparently, the murdered Núru'd-Dín.

448. But now "the King" is clearly Melik Mudhaffer, who has made the state whole, and is a jewel on the neck of the time.

449. 'Ebú-'Umer is Melik Mudhaffer, whose eldest son and successor was Melik 'Eshref I, Mumeyyidu'd-Dín 'Umer, as his father was Núru'd-Dín 'Umer. The "turn of fortune" of the preceding distich is the sovereignty, which is compared to a bride won by the sovereign.

450. He who desired to make himself a sovereign is Melik Fakhru'd-Dín.

451. "Who sheaths men's swords in the upper parts of necks" is the sovereign who causes offenders to be decapitated.

452. The Plain of Seyfu'l-'Islám was evidently just outside the gate of Zebíd, probably on the east side, where afterwards the Bustánu'r-Ráḥa was laid out. It was perhaps named after the saintly personage twice mentioned in Vol. I, p. 79.

453. "Durráj" is the francolin, *Tetrao francolinus*, a bird of the partridge family. It has a pretty, mincing, strutting gait, to which that of an ambling mule may be compared in a pet animal.

454. Muqaṣṣiriyya, from *muqaṣṣir*, a fuller, would mean the district or village of the fullers. But the word may be read Maqṣariyya, and the place may have been a home of the Maqáṣira tribe.

455. Li'sán is a district not marked in the maps or mentioned in either the Meráṣid or Bekrîyy, but is given in the Qámús, and is described in the Turkish Golius Manuscript as lying west by south from Mefhaq, which is in lat. 15° 3′ N., long. 44° 7′ E. It contains two towns, Bura' and Reyma. There are a 'Wadi Lehán,' a 'Jebel Burra,' and a 'Jebel Rema' marked in the maps, which appear to indicate the locality in a way. Bura' is on a mountain facing Ghánimiyya, but twenty miles from it, with many villages. Reyma is on the slope of a hill opposite to Murâwi'a, and eleven miles from it, being eighteen miles from Bura'. There is a 'Gannemie' in Niebuhr's and the Berlin maps, in lat. 14° 58′ N., long. 43° 25′ E. Niebuhr has a 'Leisan' ('Leisa' on the Berlin map) in about lat. 15°20′ N., but it appears as a town on a hill.

456. "The road by the sea-coast" from Zebíd to 'Aden, as Ta'izz was in the hands of his stepmother and her sons. This road is several times mentioned in the course of the history as being used on occasions. 'Aden has already received notice in Note 226.

457. Laḥj, here first mentioned, is the 'Lahadsch' of the Berlin map, and is in lat. 13° 3′ N., long. 45° 0′ E., being about eighteen or twenty miles N.N.W. from 'Aden towards the interior. It was always a town of some importance, and since 'Aden has been held by England its sheykh has been decorated with the title of Ṣultan and his independence guaranteed, as he is the caterer of beef and mutton, etc., for the garrison and civil population.

458. 'Ebyen is the 'Abian' of the Berlin map, in lat. 13° 8′ N., long. 44° 23′ E. It was a town of importance, but appears hardly to be in existence now. It lies inland from Cape Seyelán (Seilan of the map and Admiralty chart) in a north-westerly direction, but is not shown on the chart. Cape Seyelán (Cape Current), in lat. 13° 3′ N., long. 45° 23′ E., is the eastern limit of the bay at the western point of which the volcanic peninsula of 'Aden lies. 'Ebyen was noted for its annual fair and races in the days of the Resúliyy dynasty. The passage by

the Cape of Good Hope ruined the trade of Arabia with India and China; steam and railways may perchance restore the lost prosperity at some not very distant date.

459. Yumeyn has already been noticed in Note 322, but its mention here in connection with 'Aden, Laḥj, 'Ebyen, Muníf, and the castles of the Ma'áfir tribes seems to show that it could not have been the Yumeyn "on Mount Ṣabir." The Qámús and Meráṣid give a Muníf also on Mount Ṣabir, being a "dependency of Ta'izz." But they both mention a second Muníf, the Muníf of Laḥj, a castle in the neighbourhood of "'Aden.' A second Yumeyn, therefore, may have existed near this other Muníf in the hills of the Ma'áfir country, to the west of Laḥj or not very far north of it.

460. "The Ma'áfir tribes" are not shown on the Berlin map, but Hemdániyy puts the land of the Ma'áfir in the most southerly part of the Serawát or backbone range of the mountains of Yemen. He puts them on a line with the Benú Mejíd, and with 'Aden.

461. Jeba' is not on the maps. It is mentioned by Hemdániyy as being in the Ma'áfir country, and by the Meráṣid as the capital of that region; by the Qámús as a town or village in Yemen. Bekriyy places it not far from Jened. It is in the vicinity of Juwwa, between Laḥj and Dumluwa. Provisionally, Jeba' may be supposed to lie in about lat. 13° 13′ N., long. 44° 40′ E.; Muníf of Laḥj is about 13° 3′ N., 44° 53′ E., and Juwwa in about 13° 27′ N., 44° 32′ E.

462. Dár-Sa'ída, Jubeyl, Jáhidiyya, and 'Asaq are local names of the environs of Ta'izz. The two last appear to be the names of villages. Jubeyl, diminutive of Jebel, means a little mount, and there may have been a village of the name, with a pleasure-house of the Sultan's in it then or later, as Dár-Sa'ída betokens. This was at some little distance from Ta'izz, as Melik Mujáhid (Vol. II, p. 62), on his return from Egypt, stops here at Dár-Sa'ída, and then continues his progress to the pavilion and garden of the Jehmeliyya, which was still outside the city.

463. The Medh-ḥij tribes of Yemen are very ancient, and

the Ṭayyi' tribe is either a branch of the same, or Ṭayyi' and Medh-ḥij are tribes descended from two brothers said to have been born near a hill in Yemen named Medh-ḥij. For 'Ulwán the Jaḥderite see Note 346.

464. "Seneschal"; he is said in Vol. I, p. 131, to have been a eunuch (*khádim*), as would appear also from his name, 'Anber (ambergris). The piece of deceit practised by the Sultan to obtain the fortress of Ta'izz was as clever as it was deservedly successful, if true. The variant story appears very little more likely.

465. Yúsuf, it will be remembered, was Melik Muḏhaffer's own name, and 'Umer was the name of his murdered father.

466. The hollow bottom (*baṭn*) of Melḥá' Gháfiq was probably a valley of the hills near Milḥán and opposite to Mehjem, affording pasturage to the prince's stud of horses.

467. The poet here plays on the word *ḥabb*. Besides being the name of the town, it means also 'to love.'

468. "He who subjugates" is probably God the Subduer, 'el-Qahhár; He it is who gives victory.

469. The Ḥumrites, wearers of red garments, users of red banners, were or are still the heretical Shí'a sect of the 'Ismá'íliyya, to which the Ghuzz or Kurdish chieftains of Dhemár belonged. The Zeydiyya used white, as the house of 'Abbás used black clothes and banners.

470. Jebúb is not on the maps, but is mentioned in the Qámús as a castle in Yemen. The Meráṣid erroneously says it is in Sinján, whereas it is in Senḥán, not far from Birásh of Ṣan'á'.

471. The Shewáfi country is the level tract between Mount Ba'dán, on its north, and the mass of Mount Khaḍrá', to the south of it. The level tract stretches out to the east of Ba'dán, between 'Ibb on the west and 'Enwer on the east, ten miles away, according to the Golius Manuscript. In Vol. I, p. 163, a castle of Shewáfi is mentioned, and the Meráṣid says that there are a plurality of castles in the tract.

472. Mewsa'a is not marked or mentioned in the authorities. The word denotes a place of width, a widened spot in a narrow valley, or at its mouth.

473. "His horse Mushemmir" (the tucker up of skirts in readiness for action of some kind) is another instance of giving a name to a pet animal.

474. "Walking on foot" as a mark of respect and homage.

475. "To carry the horsecloth," as a groom ordinarily does by the side of his master's horse, is to humble one's self as a slave or menial. This account of the meeting of the cousins, sovereign and subject, is interesting, characteristic.

476. "In God's name, O 'Emír!" i.e., Take your seat, make yourself at home, no ceremony, and the like, as an invitation to any act of friendly intercourse.

477. Ṣafwa I have not found anywhere mentioned as a place or castle. It was evidently near to Ṣan'á' and Birásh.

478. The fortress, fort, or castle of Ta'ker has been already fixed as to position in Note 258. See also Note 480.

479. It will be remembered that the brothers of the 'Emír, later Sultan, Melik Manṣúr Núru'd-Dín 'Umer son of 'Aliyy son of Resúl, were seized and sent off as prisoners to Egypt by Melík Mes'úd before he ultimately left Yemen to die at Mekka in A.H. 625, as related in Vol. I, p. 87.

480. Besides the castle of Ta'ker mentioned in Vol. I, p. 95, and again in Vol. I, p. 134, it appears that there were in Yemen two other castles on hills of the same name. The Meráṣid says there was not in all Yemen a stronger fortress than the castle on Mount Ta'ker that overlooks Dhú-Jubla, but that there was another castle of the name in Yemen. The Qámús mentions Ta'ker as the name of a castle in Yemen and of a hill near 'Aden. It will be seen later (Vol. II, pp. 38, 39) that there was a castle on this hill, and that it bore the same name. But from a paragraph in the Turkish manuscript of Golius, p. 14, it appears possible that there was a Ta'ker on the western slope of the mountain that overlooks the western seaboard plain opposite to Mewsij. This Mewsij is a village (Mauschid in Niebuhr's map, and apparently the Moshe Musa of the Berlin map) in lat. 13° 43′ N., on the coast of the Red Sea. This may be the Ta'ker where the princess lived.

481. The village of Ḥibál in Yemen is not marked or

mentioned. It must have been near Ta'ker, where the princess lived.

482. Here, too, the name of the poet "of old" is not given. See Note 298.

483. This second 'Emír Shemsu'd-Dín is probably a clerical error for 'Esedu'd-Dín.

484. Beráqish appears to have been celebrated among the Arabians, and is said to have been the name of an old 'Ádite queen, or of a bitch, respecting whom legendary fables are told. It appears to be not extant at present as a town or castle, but Bekriyy, the Meráṣid, and the Qámús speak of it and of another, Heylán, as being two neighbouring mountains or valleys, as well as ancient cities then in ruins. The Meráṣid calls Beráqish a castle in Yemen. Bekriyy says the valley abounded with gum-mastic trees, *Pistacia lentiscus* (*dirw*, ضِرْوٌ), and was in the lower part of the hollow country of Me'rib. It may provisionally be placed in lat. 15° 40′ N., long. 45° 10′ E., lying north-east from Ṣan'á', distant about fifty miles, not far from the great sandy desert, across which would lie the road to Nejd and Baghdád.

485. Buḥturiyy camels are said to be a special breed, the progeny of a famous sire named Buḥtur. This word signifies a dumpy, stoutish man, and is in use as a proper name of men; also of a tribe.

486. For the Khalífa Musta'ṣim, the last of his line at Baghdád, see Note 487.

487. The Khalífa Musta'ṣím, whom D'Herbelot erroneously names "Mostádhem ou Mostâzim," was the 37th and last of the caliphs of the house of 'Abbás at Baghdád. He was murdered by the Tartars of Húlágú, grandson of Jengíz, in A.H. 656 (A.D. 1258).

488. "The eunuch Táju'd-Dín Bedr," appointed as joint commander of an expedition, and proceeding as sole chief, shows to what an extent that class of intimates was relied on by sovereigns, and how well they merited this confidence, of which several conspicuous instances are found in this Resúliyy history. The eunuch Táju'd-Dín's former service in preparing Zebíd to

resist the attack of the rebel slave-guards has been given in Vol. I, p. 123. The present was his last great service, as he died in A.H. 654.

489. Sewád is not marked or mentioned, unless it be represented by the village or the inn named Sauad and Sauâd respectively by Niebuhr and the Berlin map, between Dhemár and Zurája. This may be, as the retreat was from the former place, and the keeping to the mountain may have been after reaching Sewád. The mountain in question was probably to the north-west of Sewád, the "B. Saad" of Niebuhr and "J. Saad" of the Berlin map, Mount Sa'd (Jebel Sa'd), in the direction of Ḍúrán, where the tribes mentioned could conveniently join them by degrees.

490. "Sinḥán" (according to the Qámús), or Senḥán (probably after the Meráṣid), is evidently the "Sanhan" of the maps, a little to the north of Ṣan'á'.

491. "The warmth of the pristine Ya'rubian blood-relationship" means that as the Resúliyy family claimed to be descended from Ghassán, 'Ezd, Ya'rub, and Qaḥṭán, of Yemenite extraction, whereas the 'Imám and Sherífs are of Qureysh and 'Adnán, and as there has always been great jealousy between the two branches of northern and southern Arabians, so now 'Esedu'd-Dín, though in revolt against his cousin and sovereign, and in league with the 'Imám, could not relish the idea of making the latter predominant, and so treasonably gave advice to the eunuch Táju'd-Dín, that enabled him to lead back the Sultan's best troops from a post of peril, and preserve them intact for future service.

492. The eunuch Yáqút is another instance of a trusted, intelligent, and very successful servant of the class.

493. Here the princess Dáru'sh-shemsiyy is most unequivocally made to be daughter of Sultan Melik Mudhaffer, whereas she was his sister, a daughter of his father, Sultan Núru'd-Dín.

494. Here Dumluwa, Juwwa, Ḥabb, and Ta'ker are shown to be not very far from one another.

495. "Of good augury"; like portents and dreams, auguries are much believed in by all superstitious people. The incident

made the fortune of Manṣúr's family for generations, aided by ability.

496. "This day of ours" is about A.H. 790–800, during which period the earlier part of Khazrejiyy's history was written.

497. The word "'Imám," here, has the sense of a leading man in any science, but especially in the jurisprudence of 'Islám. It does not here mean a precentor, though the 'leader' may at times head a congregation at worship, as he would know how to do so. Neither does it denote a protojurist 'leader' of a school of law; nor a sovereign, ruling as the accepted chief of a religious state community, of a church in fact. See Notes 182 and 389. The "'Imám" in the next line and the "'Imám" lower down, as in the next page, are of the class of sovereigns.

498. The righteous Sheykh 'Ebú'l-Ghayth son of Jemíl, mentioned before in Vol. I, p. 124, must have been living in Beyt-'Aṭá' when he counselled the Sultan to advance on Zebíd, then besieged by the slave-guards who had murdered his father, and elected his cousin as their new sovereign. The village of Beyt-'Aṭá', then, was in the vicinity of Mehjem, the Sultan's fief in his father's lifetime. In the confused map of Niebuhr, as in the Berlin map copied from it, one is left in doubt whether the name of "Beit el Fakih el Jemen," for Beytu Faqíhi'l-Yemen (House of the jurist of Yemen), belongs to the town of Mehjem (their "Elmahjâm") or not. Just below that name there is a "Beit es Schekh" (for Beytu'sh-Sheykh); and either of these, Beytu Faqíhi'l-Yemen or Beytu'sh-Sheykh, may possibly be the representative of the Beyt-'Aṭá' of the history. Niebuhr gives no explanation on any of these points in his text.

499. By "upper country" appears to be meant, in this history, the country above Dhemár, or including Dhemár, to or beyond Ṣan'á'.

500. Ridá'u'l-Behíma is not marked or mentioned in the authorities. Ridá' alone (without "Behíma") is said by Bekriyy to mean 'saffron,' and to be the name of a place in the country of the Bénú 'Abs (wherever that may be). The Meráṣid has Redá', Ridá', Rudá'. The first, Redá', is "the city of the

Persians in Yemen"; the second, Ridá', is a water (but where is not said); the third, Rudá' (by some given as Ridá'), is a district in Yemen, the district of Khawlán. The Qámús gives Ridá' as meaning 'mud,' and also 'water,' as well as being the name of a water (site not mentioned); also Rudá', as meaning the trace of any scent rubbed all over the body; and further, any general pain felt all over the body. Niebuhr has "Reda" ("Rhede" on Berlin map), a great caravanserai; "Roda" (for Rawḍa, اَلرَّوْضَةُ), in Nejd; "Rödda" (for Ridá' or Rudá', رداع, though his text gives رداح); and "Rödda Ösâb" (for Rawḍa Waṣáb, رَوْضَةُ وَصَابٍ; in his text اوصاب). Curiously, his index omits another "Rödda" (for Rawḍa, رَوْضَةُ), which he describes in iii, 203, of his text, and shows on his map ("Rodah" of the Berlin map), in lat. 15° 30′ N., 44° 30′ E., a few miles north from Ṣan'á'. None of these appears to answer to our present Ridá'u'l-Behíma.

501. "The east country," from the neighbourhood of Ṣan'á', would appear to be the vale of Me'rib, where the great dam was constructed in times of old, in about lat. 15° 27′ N., long. 45° 30′ E.

502. 'Amqayn (obl. of 'Amqán, dual of 'Amq, a deep place) is said by the Meráṣid to be a castle of Yemen in Mount Juḥáf; but Mount Juḥáf is described merely as a mountain in Yemen.

503. "Ghumdán," besides being a valley in the east country, was also the name of an ancient tower formerly to be seen on a hill east of Ṣan'á', and close to its walls. From its great height it was esteemed one of the wonders of the world, being of seven stories, each forty cubits high, or more than 600 feet in all. It is said to have been destroyed by command of the third caliph, 'Uthmán, who was murdered at Medína in A.H. 35 (A.D. 655–6).

504. Jurdhán, as the name of a place, is mentioned by Bekriyy as being in Syria, and he gives it as Jirdhán, the more classical form of the word as plural of *juredh* (a rat), the rodent which is said to have undermined and destroyed the great dam at Me'rib.

505. 'Arúsán (dual of *'arús*, a newly-married spouse, a bride-groom, or bride) may have been a castle with twin towers. The Qámús and Meráṣid give the oblique case, 'Arúseyn, as the name of "a castle in Yemen." There are, in Yemen, several castles named 'Arús; one not far from Ṣan'á', another near Ta'izz, on Mount Ṣabir.

506. "Meshrefiyy sword-blades," according to the Qámús, were made in the country of Mesháriſu'sh-Shám, the higher plateaux of (trans-Jordanic) Syria, near the Ḥawrán, including Buṣrá (Bostra), etc.

507. Mount Sherá is within the range of northern Nejd; and a second of the name, famous for its numerous and fierce lions, is in Yemen.

508. "On which were lions," i.e. lion-like heroes. The lions of Mount Sherá, of the preceding distich, has the same signification.

509. "Red cornelians," i.e. red with blood.

510. In allusion to the 'mirage,' and the disappointment occasioned by its appearance, at times, to thirsty travellers.

511. "This is Samuel; and this ('El-'Eblaqu)'l-Ferd!" Samuel (Semew'el), son of 'Ádiyá', or son of Ḥayyán son of 'Ádiyá', was a Jew in the time just about the promulgation of 'Islám. He was lord of the strong castle of 'El-'Eblaqu'l-Ferd (the Unique Piebald Castle), in the district of Teymá', lat. 27′ 30° N., long. 39° 15′ E., about two hundred miles inland from the east coast of the Red Sea at Muweyla ("Mowilah" of the Admiralty Chart, "Muêlih" of the Berlin map, "Kalla Moilah" of Niebuhr), and on the north-western outskirt of Nejd, or Central Arabia. Semew'el is celebrated in history, romance, and poetry as a hero of fidelity to a promise and to duty. When the poet-prince 'Imru'u'l-Qays, in the time of Muḥammed, was rejected by his tribe, and, disdaining 'Islám, sought refuge at Antioch with the Roman emperor Heraclius, he left a quantity of arms and armour in the charge of his friend Semew'el, at his castle, 'El-'Eblaq. The fugitive prince died not long afterwards of poison, it was said. A foeman, upon this,

asked Semew'el to deliver to him the weapons and armour. On Semew'el's refusal to give up his charge to any other than the rightful heirs, that foeman besieged Semew'el in 'El-'Eblaq. One day the son of Semew'el was made prisoner by the foeman in a sally. He was brought within sight of the castle wall, and his father was informed that he would be restored to him in safety in exchange for the coveted weapons and armour, but would be instantly slaughtered in his sight if Semew'el should still refuse. Even under this threat did Semew'el decline to betray his trust. His son was slaughtered; but the arms and armour were eventually delivered by Semew'el to the heirs of his deceased friend, and his own name, to this day, is a proverb for fidelity in the whole world of 'Islám.

512. "Him who brought near the stirrup of Muḥammed to me" is God, who conducted 'Esedu'd-Dín Muḥammed on horseback as a guest to the poet-prince 'Ulwán.

513. "The lords of responsibility" here, as in a prior distich, appear to be the Sultan's chief officers and advisers.

514. The "lions unto lions" are the forces, respectively, of the Sultan and of 'Esedu'd-Dín; the "tawny lion" is the poet-prince himself.

515. The two concluding distichs are the vaunts warranted by the facts and by the immemorial usage of all Arabian poetry; ending, however, with a touch of noble, generous modesty.

516. In the East a sovereign or great noble's 'sword-bearer' carries his lord's sword upon his shoulder, sheathed; he holding it by the ferrel, with the hilt over his back. By this action 'Esedu'd-Dín assumed the capacity of a servant to his cousin the Sultan.

517. The ambiguous word *derb* is here conjecturally translated by 'parade ground,' as the Sultan's camp must have been pitched in an open space. Derb-'Abdi'lláh may have been merely the name of a ward in the city, or of a space between the city walls and the suburbs. See Note 427.

518. Tesá' is not mentioned in the geographies. It must have been not very far from Ṣan'á'.

519. Derwán is a different place from Dherwán of Vol. I, p. 82, this latter being near to Ṣan'á'. See Note 966.

520. Werd son of Muḥammed son of Náji must not be confused with Werd son of Náji of Vol. I, p. 111, who was perhaps a younger brother of Muḥammed son of Náji. He may, however, have been the same. A father's name is sometimes left out when a grandfather is mentioned. At any rate, Werd's castle of Derwán would not be very far from Saḥúl and Jubla. It may have been Dherwán.

521. Beráqish, first mentioned in Vol. I, p. 136, is here shown to be on the road between Ṣan'á' and Me'rib, approximately confirming the position there assigned to it conjecturally.

522. This Zehrá', apparently a castle belonging to the 'Imám or to one of his partisans, does not appear on the maps, and is not mentioned in the Qámús or the geographies. It would have been somewhere between Ṣan'á' and Beráqish.

523. Ṣa'da, now first mentioned in the history, is the most important and strongly fortified city in the north country of Yemen. It is in lat. 17° 5′ N., long. 43° 43′ E., and was the scene of many a struggle between the Sultan and the 'Imám in this and the two following reigns, but remained at last in the possession of the 'Imám or his Sherífs.

524. 'Iláf, as mentioned by Bekriyy and the Meráṣid, is the name of a place or valley north of Mekka and near Merr. This cannot be the 'Iláf here intended. Probably this was a castle in Nejrán, if to the east of Ṣa'da; or in Khawlán, if to the west. It may have been somewhere in the country north of that city. It is never again mentioned.

525. The Birásh citadel of Ṣa'da, here first mentioned, cannot by any chance be confused with the Birásh near Ṣan'á'. The Qámús and Bekriyy omit the name. The Meráṣid gives Birásh of Ṣan'á', and adds a Birásh near 'Ebyen; but says nothing of the Birásh of Ṣa'da. At Vol. I, p. 223, a fourth Birásh will be found, spoken of as a castle in the Ma'ázib country.

526. The "Dháhir" is the prominent, conspicuous, or upper part of a hill-country. As a proper name in this history, it

appears to designate the highlands to the east of a line drawn from Ṣan'á' to Ṣa'da, and extending about the middle third part of its length, so as to include Dhafár of the Sherífs and several other places of importance, where much fighting took place between the Sultan's forces and the allies of the 'Imám.

527. "The Ḥáshid country, the district of the son of Wehhás," is in the upland country of the Dháhir.

528. "The Maṣna'a of the Benú Qadím" is a *work* or fortified place built by, or belonging to, a tribe, clan-sept, or family named Benú Qadím. All the places called Maṣna'a (pl. Maṣáni') appear to be in that district of the range of backbone mountains of Yemen named Serátu'l-Maṣáni'. It is not far from Ṣan'á', and is said to be in the land of Ḥimyer, in the sense of the vicinity of Mount Ḥaḍúr, etc. See Notes 297, 589, 967. It overhangs Jenáb. See Note 779.

529. Núb is mentioned in the Qámús and the Meráṣid as a village not far from Ṣan'á', and in the district of Ṣudá'; but Ṣudá' is not otherwise defined than as the name of a district and of a tribe in Yemen. It must probably be further from Ṣan'á' than the Maṣna'a of the Benú Qadím.

530. Between twenty and thirty places named 'Ebraq are found in different parts of Arabia, all different, apparently, from the one seized in this expedition.

531. Hejer is the name of several places of note; but the Qámús, Meráṣid, and Yáqút all mention one a day's journey south from 'Athther (commonly called 'Athr). But 'Athther (or 'Athr) is the country marked "Asir" on the Berlin maps; and a Hejer one day's journey south from that country would be much too far north for the expedition now under consideration. Our Hejer was probably not far from lat. 15° 40′ N., and nearly due north from Ṣan'á'.

532. The Naqíl-Ḥasanát appears to be a pass to or over a steep mountain. Naqíl has usually the sense of a torrent-bed; but the Meráṣid informs us that in Yemen it means a road up a steep hillside. It is not possible to guess where Naqíl-Ḥasanát may have laid. The term Ḥasanát seems to show that it had

been constructed by some one as a pious work of charity to wayfarers.

533. Khuleb is not marked or mentioned in the authorities. The part of the Maṣáni' range in which it was situated was, perhaps, in about lat. 15° 50′ N., long. 44° 40′ E.

534. Jewb is the "Dsjôb" of the maps of Niebuhr and Berlin. Of these, two are distinguished, an Upper Jewb (Dsjôb el Ala, for 'El-Jewbu'l-'A'lá) and a Lower Jewb (Dsjôb el asfal, for 'El-Jewbu'l-'esfel).

535. Jemmáz son of Ḥasan was the murderer of his predecessor 'Ebú-Sa'd the previous year. See Vol. I, p. 144. Of the Sheríf Rájiḥ (son of Qatáda) we have several times had mention. See Vol. I, pp. 96–105.

536. 'Ebú-Numeyy is spoken of now for the first time. He ruled for a long time at Mekka. The French translation of 'Ibnu-Baṭúṭa calls him "Abou-Némy ou Nomay," and speaks of an 'Emír of Medína named "Mansour fils de Djammâz" (for Manṣúr son of Jemmáz), who was probably a son of the expelled Sheríf Jemmáz son of Ḥasan. 'Ebú-Numeyy was a son of the murdered 'Ebú-Sa'd, who was son of 'Aliyy son of Qatáda.

537. The Sheríf 'Idrís of Mekka, also now first mentioned, was a son of 'Aliyy son of Qatáda, and consequently a nephew of the Sheríf Rájiḥ and an uncle of the Sheríf 'Ebú-Numeyy. He is more than once mentioned in the next few years of the history.

538. The Sheríf Ṣárimu'd-Dín Dáwúd son of the 'Imám 'Abdu'lláh son of Ḥamza, now first mentioned, figures subsequently on many important occasions.

539. The Shubáriq gate of Zebíd appears for the first time in the history. It was the east gate of the city, and was named from a village so called that adjoined it. The city is said in the Golius Manuscript to have had eight gates, as is also stated in Vol. II, p. 56, of this history, but the names of five only occur—Gharbiyy, Nakhl, Qurtub, Shubáriq, Sihám.

540. The Festival of Sacrifices in 'Islám is the day on which every free Muslim and Muslimess who can afford it sacrifices

a sheep or other edible beast as a thanksgiving. It is the tenth day of the last month of the lunar year of 'Islám, Dhú'l-Ḥijja (the month of the pilgrimage at Mekka). It is said to be in commemoration of the escape from slaughter, at the hands of his father, of 'Ismá'íl (not Isaac), when a ram was substituted for the human victim. Official visits of ceremony and private visits of friendship are universal on the day; and for three or four days in succession business is at a standstill, while fairs, swings, promenades, and amusements fill up the time, all being attired in their best. At Mekka the sacrifices in the Vale of Miná, the scene of 'Ismá'íl's deliverance, may be said to conclude the pilgrimage.

541. The city of Qaḥma, once of importance, now almost non-existent, was in lat. 14° 38′ N., long. 43° 24′ E. It is shown on the maps as "Káhhme," about five miles north from Beytu'l-Faqíh. In the Meráṣid it is said to have been the chief town of the Vale of Dhuwál, at a distance from Zebíd of a day's journey and a half, with the town of Feshál lying between the two. It was a royal fief.

542. This 'Emír Shemsu'd-Dín is the Shemsu'd-Dín 'Aḥmed son of the 'Imám Manṣúr 'Abdu'lláh son of Ḥamza son of Suleymán son of Ḥamza, so often mentioned hitherto from Vol. I, p. 95, onwards, and yet to be several times noticed, until his death in A.H. 656 (A.D. 1258), recorded in Vol. I, p. 152.

543. Jewf, the "Dsjöf" of Niebuhr, and "Djauf" or "Djôf" of maps, is the deep valley bottom or system of valleys east of the great range of Yemen mountains, the waters of which were dammed up of old at Me'rib, for which see Note 29. The word means a depression in a high tableland. Palgrave writes it "Djowf" in speaking of the similar depression of Dúmetu'l-Jendel in the Syrian desert. Our present Jewf of east Yemen appears to extend, by some of its valleys, towards 'Anán, Khaywán, and Ṣa'da; perhaps to Nejrán; perhaps even to Mount Tethlíth, as Dúmetu'l-Jendel receives its water by subterranean channels from the distant springs of the Ḥawrán.

544. It may be doubted whether any Christian casuist ever

gave a more refined or bolder legal opinion in the very presence of the royal culprit and penitent than this delivered by a jurist of an obscure district, in an all but unknown country of 'Islám.

545. Famines, local or general, are not unfrequently mentioned in the history.

546. It has never been uncommon in 'Islám for the legists, or a party of them, to express disapproval of the acts or of the conduct of their sovereign. It must ever be borne in mind that there are no clergy in 'Islám, no consecrated priests, but only lawyers, jurists, learned men who study the subtleties of the divine law, which cannot be altered by human authority, though details in its mode of application may be refined upon by the acumen of men of talent in all directions.

547. For the Ma'áziba people see Note 358. The name may be read Magháriba (pl. of Maghribiyy, a man of Mauritania or north-western Africa), and so it is sometimes written in manuscripts of the period; but on the whole, Ma'áziba appears to be the true reading. The Khalífas of Baghdád had at times Magháriba troops in their pay, and we have seen Kurds, Ghuzz, and Persians existing as communities in Yemen; so Mauritanians might have been introduced; but it seems more probable that the Ma'áziba were an indigenous though possibly a mixed race.

548. The Benú Ṣafiyyi'd-Dín are not mentioned by Niebuhr. In Vol. I, p. 148, they appear to be a clan of the Ma'áziba people; for the learned of the Zeydiyya sect there go up from the Ma'áziba, after here going down to the Benú Ṣafiyyi'd-Dín. From the mention of Jewb and Bewn, it is evident that the clan's country was not far off.

549. This Sheríf 'Alemu'd-Dín Ḥamza was of the family of the Benú Ḥamza, to which the 'Emír (and Sheríf) Shemsu'd-Dín also belonged.

550. Suwána is not on the maps or in the authorities. The Meráṣid has a Suwána near Ṭá'if; but the place here spoken of is not far from Bewn, lies low, and is in or near a marsh. It may conjecturally be placed in about lat. 15° 46′ N., long. 44° 20′ E.

551. Mida' (Muda' in the Meráṣid) is mentioned by the Qámús, said to be in the Ḥimyer district by the Meráṣid, and its place defined in the Golius Manuscript as six miles west from Bukur, which is six from Thulá. This will bring it to about 15° 36′ N. in latitude and 44° 3′ E. longitude.

552. Mandhar is naturally not marked, being merely a place with a good outlook, above the village of Suwána.

553. This fight and the death of the 'Imám are very graphically told.

554. Mesh-hed is not mentioned by the authorities. The word signifies a place of martyrdom, and hence the tomb of a martyr. It was probably near Dhafár of the Sherífs.

555. The castle of Qáhira cannot be identified without further details, which are altogether wanting.

556. Meshra'a, in the marsh of Suwána, is of course not in any of the authorities, nor on the maps.

557. Dhenebán is perhaps in the neighbourhood of Thulá, but is not given by the authorities. The Meráṣid has the name, but places it near Medína, which is far away.

558. The fact of the Sheríf 'Ebú-Muḥammed Ḥasan son of Welhás proclaiming himself 'Imám shows that the office was elective.

559. For the 'Emír Shemsu'd-Dín see Notes 542, 564.

560. For the Jewf see Note 543, but it would seem here that the Jewf visited by Shemsu'd-Dín on his way to Ṣa'da was the portion of the depression lying to the north of Dhafár of the Sherífs and in the direction of 'Anám and Khaywán.

561. For Mewsa'a see Note 472. The exact spot was probably near the road and at the mouth of the Shewáfi country not far from 'Ibb.

562. That is, 'Aḥmed son of 'Ulwán the Jaḥderite, probably, as to whom see Note 346.

563. For Ḥajja see Note 290.

564. This death of the 'Emír and Sheríf Shemsu'd-Dín 'Aḥmed son of the 'Imám Manṣúr 'Abdu'lláh son of Ḥamza son of Suleymán son of Ḥamza, during the famine, of, apparently,

a consequent pest or epidemic, shows how severe the afflictions must have been. The influence of the 'Emír and Sheríf Ṣárimu'd-Dín Dáwúd son of the 'Imám Manṣúr 'Abdu'lláh son of Ḥamza now begins, and exercises great weight during his lifetime. He was a brother of Shemsu'd-Dín 'Aḥmed.

565. "Mefraq," a valley between Mikhláfa and Ḥajja is decisive as to this minor geographical question. But where was the valley of Mefraq, and on which side of the valley lay respectively the districts of Ḥajja and Mikhláfa?

566. "A scorpion hath scratched against a viper," i.e., a person seeking to injure another may meet with more than his match.

567. In Vol. I, p. 258, it appears that the castle of 'Eshyaḥ is in the Dḥáhir, and lies between those of Kewla and Míqá'. The Meráṣid erroneously makes Kewla a dependency of Dhemár, whereas these places all lie at a short distance south-west from Dḥafár of the Sherífs.

568. For Kemím see Notes 315, 387. It was not apparently at a very great distance south from Ṣan'á'.

569. The castle of Rí'a is here alone mentioned, and is in none of the authorities. Whether it was it in or near Ḥajja, or in the country south or north of Ṣan'á', is quite doubtful.

570. The country of the Hedhdhádh (or Hudhdhádh) has been mentioned in Vol. I, p. 113. It must have been in the hill country south-west of Ṣan'á', at a distance.

571. "Rewq, in the country of the Benú Ḍirár," is not mentioned, or the country, by the authorities. Evidently they were near to Ṣan'á' and Birásh.

572. This "Emír Muḥammed son of Ḥasan," etc., is the prince, lord of Ṣan'á', Melik 'Esedu'd-Dín.

573. Súq-Di'ám is evidently in the depression of the Jewf, east from Khaywán and 'Anán; but it is not on the maps or mentioned in the authorities.

574. This "covered way" is the ambiguous *derb*. It was evidently a fortified post of some kind. The *súq* or market may have been held either inside or outside the *derb*; but there was at least one house, perhaps many, inside it. The instance of the taking of blood-revenge is instructive.

575. For an animosity to spring up between an 'Imám of the family of Wehhás and the chief of the Ḥamza family was but natural, as he was a son of an 'Imám of that family, and the family would naturally aspire to reoccupy that dignity, if favoured by circumstances.

576. This is the first mention of an earthquake in the history. They are more frequently noticed in subsequent times.

577. This Jewf is probably the valley system leading to Me'rib from the hills east of Dhemermer and Ṣan'á', whence the route to Ḥaḍramawt is well known in the country.

578. Dhafár of the Sherífs is here explicitly named for the first time. For the different places named Dhafár see Note 349. The Golius Manuscript names this celebrated place the Dhafár of Dáwúd; and Niebuhr, iii, 228, who calls it "Dofar," appears to give a kind of reason for the name, inasmuch that the 'Emír and Sheríf Ṣárimu'd-Dín Dáwúd son of the 'Imám lies buried at Debín, six or eight miles to the north-west of Dhafár of the Sherífs. He says also that Dáwúd's father, the 'Imám Manṣúr 'Abdu'lláh son of Ḥamza, is buried near to Dhafár of the Sherífs. There are several inaccuracies in the account of the 'Imám said to be also buried at Debín. He would almost appear to be the 'Imám 'Aḥmed son of Ḥuseyn, slain after the battle with Shemsu'd-Dín, elder brother of Dáwúd, and ultimately buried at Dhenebán.

579. 'Asáfir (probably 'Aṣáfír, pl. of *'usfúr*, a sparrow) is not marked or mentioned in the geographies.

580. Mudewwera is not marked or mentioned in the geographies.

581. Ḥamrá' (the red feminine thing, fem. of *'aḥmer*, red) is the name of many places, notably of that place in Spain which we corruptly call "Alhambra," and which appears to be at Niebla (the ancient Ilípula; in Arabic, Libla) in the hills above Granada. The Ḥamrá' here spoken of is a town of Sanḥán, north of Ṣan'á', mentioned by Yáqút, the Meráṣid, and Qámús, but not marked on the maps.

582. Dhafer (different from Dhafár) is described in the

Meráṣid as a castle dependent on Ṣan'á', which is very vague. It is not on the maps, neither can its approximate site be conjectured. See Note 1145.

583. "A solar eclipse and a lunar eclipse at the instant of the sun's descent into Leo," is a very pretty astronomical enigma in a piece of poetry. The names of 'Esedu'd-Dín and Shemsu'd-Dín furnish Leo and the sun. The seizure of the two is their eclipse; their journey together may be the sun's descent into Leo; and 'Esedu'd-Dín, as a prince, may possibly be construed into the lesser luminary, while Shems, from his name, is made into the greater. But the pun seems to limp. The prince died in A.H. 677.

584. 'Esedu'd-Dín's fellow-prisoners in the castle of Ta'izz may as well be all here recalled to memory by name in the order of the text. They were: (1) his father, Bedru'd-Dín Ḥasan son of 'Aliyy son of Resúl; (2) his paternal uncle, Fakhru'd-Dín 'Ebú-Bekr son of 'Aliyy son of Resúl; these two had returned from Egypt; (3) his brother, Fakhru-Dín 'Ebú-Bekr the younger, son of Ḥasan son of 'Aliyy son of Resúl, the Sultan of a few days, the dupe and victim of the treacherous slave-guards; (4) the son of his paternal uncle and (5) the son of his brother appear doubtful; (6) Muḥammed son of Khaḍir, grandson of Bedru'd-Dín through his daughter Zehrá'.

585. A quotation from Qur'án, vii, 36: "Enter ye, with the nations that have proceeded you, genii and men, into hell-fire; so often as one nation shall enter, it shall curse its sister." Not one of them was ever set free from his prison, until released by death. But they appear to have been kindly treated.

586. Qidda is not on the maps (where it would be spelt "Kidda" or "Kiddah") or in the geographies, though a Qidda (or Qida) is mentioned in the Meráṣid as a water at Kuláb, between Kúfa and Baṣra. The Qámús gives it also; but this is not our Qidda, which is in the neighbourhood of Ṣan'á', and is a castle.

587. Castle Ḥasíra is neither marked nor mentioned in the authorities.

588. The castle 'Uḍḍán is mentioned vaguely in the Qámús, but in the Meráṣid is said to lie to the left of a traveller to Ṣan'á' from the low sea-coast country, and to be one of the castles depending on Ṣan'á'. But its distance is not given, nor is it mentioned in the Turkish accounts of Yemen. It may be provisionally placed in about lat. 15° 20′ N., long. 44° 25′ E.

589. "The land of the Ḥimyer" has been mentioned in Note 528. It would appear now to be equivalent to the district of the Maṣáni' at a certain short distance north, west, and south-west from Ṣan'á', including the country of the Hemdán, Benú Shiháb, Benú Qadím, Benú'r-Rá'i, and the Ḥaḍúr tract. 'Azzán is already placed provisionally, as see in Note 296. The Maṣna'a here spoken of may be taken as that of the Benú Qadím mentioned in Vol. I, p. 145, and this may now be placed, conjecturally, in about lat. 15° 18′ N., long. 44° 15′ E.

590. For a detailed account of all the rites of the greater pilgrimage at Mekka, see Burton's "Pilgrimage to El-Medinah and Mekka," vol. iii, p. 223 sqq., where, however, nearly all the Arabic words and names are misspelt, partly through press difficulties, perhaps, but mainly by reason of a faulty system of transliteration. The rite of circumambulation (*ṭawáf*) around the Cubical House occupies Section 2, pp. 234–6.

591. Mount Ḥajún is not mentioned by Burton, nor marked in Burckhardt's detailed map of Mekka. It is described by Bekriyy and in the Ṣiḥáḥ, Qámús, and Meráṣid as the place in or near which, in the upper part of Mekka, is the burial-ground of the inhabitants. This cemetery is well shown in Burckhardt's map, to the left of the straggling northern or upper portion of the town, and at the foot of two hills. The southernmost of the two, south of the cemetery, is called "Jebel Hindi" (for Hindiyy) by Burckhardt, and is west of the classical Qu'ayqi'án, the little hill within Mekka, so to say, that overlooks the 'Iráq or north-east corner of the Cubical House. A road through the cemetery divides it into a southern and a northern portion, and goes nearly due west to (the tomb or convent of) Sheykh Maḥmúd, and on to Jidda. This road is in the valley that separates Jebel

Hindiyy from Mount Ḥajún, which overlooks all the northern or upper part of the great valley in which Mekka lies. Opposite to it is the opening of the valley that leads eastward to Miná, Muzdelifa, 'Arafát, Nejd, and Ṭá'if; while opposite the south end of Jebel Hindiyy, east of the town, lies the mountain of 'Ebú-Qubeys.

592. Mount 'Arefa', usually called 'Arefát (in the plural), is the locality, ten or twelve miles east from Mekka, where Adam and Eve first met on earth, and recognized (*'arefa*) each other after their expulsion from paradise in heaven. It is visited by the whole body of pilgrims in the ninth day of Dhú'l-Ḥijja, so as to perform the incumbent rite of standing, or standing up (*wuqúf*; n.u. *waqfa*, a single act of standing up), and listening to a sermon preached on the occasion. Without this standing up at 'Arefát for at least one hour, the pilgrimage is invalid, though the sermon is not absolutely indispensable. It must take place within the limits of that day. The pilgrims return to Muzdelifa for the night, and to Miná in the morning. Here they sacrifice their victims, about three miles from Mekka, near where Abraham caught and offered the ram as a substitute for 'Ismá'íl (not Isaac), his eldest son, whereof the sacrifice in 'Islám is a commemoration.

593. "The Rocks, 'Eṣ-Ṣakharát" (pl. of Ṣakhra). Burton, iii, 265, speaks of a mosque (Jámi'u'ṣ-Ṣakhra) about a hundred yards from the hill of 'Arefát. In the neighbourhood of this must the tents of Melik Mudhaffer have been pitched for his "standing up" to listen to the sermon.

594. "And what had been unlawful for him became lawful," i.e., he performed all the remaining acts of the pilgrimage, slew his victim, had his head shaved, returned to Mekka, donned his usual costume, and visited the temple. After this, all lawful acts of ordinary life become licit to the pilgrim; to whom, during the period of his wearing the pilgrim garb, certain acts of every-day life are interdicted. See Burton for full details.

595. For the Zemzem well in the court of the temple at Mekka see Note 371, and Burton, iii, 171 sqq. The roof of

the well-house must be partly or wholly flat, as Burckhardt's plan gives a staircase to go up on to it, or to an upper chamber, according to Burton, used by the mu'edhdhin of the Sháfi'iyy school of worshippers, whence to summon his congregation to divine service.

596. The Sultan-Caliph of the Ottomans still assumes, as his most honourable title, that of "Servitor of the Two Sacred Fanes" (Khádimu'l-haremeyni'sh-Sherífeyn), i.e. of Mekka and Medína. The acts here described are among his sacred functions, and he duly performs them by deputy.

597. For the surname 'Ebú-'Umer, as applied to the Sultan Melik Mudhaffer, see Note 449.

598. The well of 'El-Beyḍá' on the outskirts of Mekka is not defined. There is a steep ascent (*theniyya*) of the name north of Mekka, on the road to Ten'ím, three or four miles distant, and to which people resort from Mekka to perform the lesser pilgrimage ('Umra), as it is the nearest spot outside the sacred precincts. Burton visited Ten'ím and describes it in iii, 341 sqq. But it is not likely that the Sultan should go north from Mekka on his return to Yemen; and the history does not inform us that he performed the lesser pilgrimage. It appears that the temple was still visible from the well, as it would probably be from the northern steep ascent.

599. 'Ulwán son of 'Abdu'lláh son of Sa'íd, Jaḥderiyy, Medhḥijiyy, Kurdiyy, must have been a powerful antagonist to Sultan Núru'd-Dín, and a useful friend to Sultan Melik Mudhaffer. The castles mentioned spread from Nejrán in the north to the parallel of Jened in the south. His title of Kurdiyy probably arose from his wars with the Ghuzz.

600. Qíl (pl. 'Aqyál) was an ancient Ḥimyeriyy title for a prince or king, as Tubba' was for a lord paramount or emperor.

601. Ḥujr is mentioned in the Qámús and the Meráṣid as a town in the district (*mikhláf*) of Bedr; but neither of them explains where this district is. The Meráṣid does not even mention it in the list of the districts so called.

602. Wa'l is mentioned in the Qámús as the name of a castle;

while the Meráṣid adds, "In Yemen, in the cantons of Biḥár." Neither of them defines the position of this district, nor does Bekriyy.

603. The Meráṣid does not mention Nuweyra; the Qámús gives only Nuweyra in Egypt.

604. "Na'mán, to the east of Jened" may be the Na'mán of Yáqút "in the hills of which the waters flow to Zebíd." This would be near to 'Ibb and Ḥabb, much to the north of Jened.

605. The princes of the Ghuzz had their centre at Dhemár. See Note 225.

606. The belief in dreams has been already noticed. See a dream related in Vol. I, p. 53, and a note on the subject to another told in Vol. I, p. 122. See Note 420.

607. This generosity of 'Ulwán is very exemplary.

608. Sheykh 'Ulwán's poetry is very noble in sentiment, and his actions, as shown in the history, correspond to his poetry.

609. Jáhiliyy is mentioned in the Meráṣid as "a castle of Yemen in a district bordering on Jehrán"; this is on the maps north-west from Dhemár, in lat. 14° 40′ N. But from the events recorded in Vol. I, p. 287, it is evident that the castle of Jáhiliyy was in the district of Ḥajja.

610. The castle of Shewáfi must have been in the Shewáfi country, east of Jubla and 'Ibb. See Note 471.

611. For Dhemermer see Note 215. To require four camps and the presence of the Sultan shows how strong it was. The two towers, and the two posts, a hill and a peak, must have been round about the castle. When Ḥasan Pasha captured Dhemermer after a siege in A.H. 991 (A.D. 1583), he masked it by building a new town named Ghirás, اَلْغِرَاسُ (the plantation). On both occasions it was reduced by famine.

612. Burullus (or Berellus, as spelt by the Meráṣid) is mentioned by the Qámús as a town on the sea-coast of Egypt. Cape and Lake Burlus (or Borlos) are marked on our maps between Rosetta (Reshíd) and Damietta (Dimyáṭ). Some warrior thence may have built the Burullus of Yemen, the site of which, not determined, was probably not very far from Ṣan'á'.

613. For Qidda see Note 586. The name may be read as Fedhdha, but no such name is given in the authorities.

614. Dhahr has been mentioned in Vol. I, pp. 115, 116. See Note 385.

615. The epidemic here described is indicative of scurvy.

616. The Sultan here takes upon himself the functions of Khalífa, as he is formally entitled further on in the history. At the time when Melik Mudhaffer undertook those functions, Bey-Bars, the powerful Mameluke Sultan of Egypt, was absent in Syria, engaged in enterprises of great importance, but re-asserted his supremacy over Mekka and Medína at a convenient season a few years later. See Vol. I, p. 173.

617. The castles of the Ḥimyeriyy people here spoken of are probably the minor castles around Maṣna'a and 'Azzán, in or near to Mount Ḥaḍúr.

618. For Mida' see Note 266.

619. The Benú Wuheyb were most likely a family. They are not mentioned after the settlement of this sale.

620. Beyt 'En'um is mentioned by the Meráṣid as being not far from Ṣan'á', and, doubtfully, as being in the district of Sinḥán (not "Sinján" as printed in the Meráṣid). It is mentioned more than once subsequently, and would appear to be in the Hemdán country. See Vol. I, pp. 218, 219, 306.

621. The figurative expression here to express regret for a mistake made is taken from the Qur'án, vii, 148 (*suqiṭa fí 'eydíhim*, rendered by Sale 'they repented with sorrow,' and by Rodwell 'they repented,' but which means 'their hands were fallen upon,' in the sense of they bit their hands in sorrow or in anger for what they had done). What immediately follows this expression, "and they saw that they had made a mistake," literally "that they had gone astray," is also from the same passage of the Qur'án.

622. Ibnu-'Aqass and Záhir are not on the maps or in the authorities. They were, apparently, castles named after their builders. But Záhir may have had its name from some other cause. The two castles appear here to lie somewhere on the

road northward towards Ṣa'da; but in Vol. I, p. 166, the remnant of a force that was repairing or strengthening Záhir, and was defeated, took refuge in Beráqish, which is far east from Ṣan'á' on the road to Me'rib and its ruined dam.

623. The 'Emír Bedru'd-Dín Ḥasan son of 'Aliyy son of Resúl, paternal uncle of the Sultan, and father to 'Esedu'd-Dín Muḥammed and Fakhru'd-Dín Ebú-Bekr the younger, as also grandfather, through a daughter, to Muḥammed son of Khaḍir, was, with his brother Fakhru'd-Dín 'Ebú-Bekr the elder, a prisoner in the castle of Ta'izz, where he had been kept in confinement ever since his return from Egypt in A.H. 649 (A.D. 1251), a period of thirteen years.

624. 'Akkár, the place of burial of the 'Emír Bedru'd-Dín Ḥasan, "by the side of his father," the 'Emír 'Aliyy son of Resúl, is not mentioned in Vol. I, p. 79, where his father's death is related. It is not on the maps or in the authorities; but it may be near Jubla, where the father chiefly resided.

625. The castle of Faṣṣ is given in the Meráṣid as being near to Ṣan'á'.

626. Birásh of the Báqiriyy clan or family appears to be a different castle to the stronghold east of Ṣan'á'. The Báqiriyy are mentioned by Hemdániyy as men of a tribe Báqir, inhabiting the central part of the Maṣáni' district. But in Vol. I, p. 223, a Birásh of the Ma'áziba country is mentioned. Their country, at that time, was in that locality; for in Vol. I, p. 148, the Zeydiyya malcontents go to the land of the Ma'áziba, returning thence to fight and kill the 'Imám near Mandhar and Suwána. Birásh of the Báqiriyy and Birásh of the Ma'áziba may therefore be one and the same place in the Maṣáni' district and not far from Ḥaḍúr. If they were different places we shall have had five places mentioned by the name of Birásh. See Note 260.

627. For Maṣna'a see Note 528.

628. For 'Azzán see Note 296.

629. Beyt 'Erdem is not on the maps or in the authorities.

630. Ṭawíla is a very celebrated fortress, in lat. 15° 25′ N.,

long. 43° 5′ E. It is marked on all the maps, about thirty miles west by north from Ṣan'á'; but is not mentioned in the authorities. The Golius Manuscript mentions it in three places, but the History of Ḥasan Pasha and the History of the recent Ottoman conquest of Yemen have it not in their list of places. Niebuhr gives it as "Tauile" and "Tavile." "Tueileh" is another way in which the name is misspelt. The Berlin map has a "Tuila" where Niebuhr places "Taibe," eight or ten miles west from Ṣan'á'.

631. "Rukhám" has already been mentioned in Note 357, but from the present passage it would appear to be between Ṣan'á' and Ṭawíla.

632. "Ma'zib" would appear to be the singular of the oft-recurring Ma'áziba, once spoken of (Vol. I, p. 112) as Ma'ázib. But see Note 626.

633. Mount Teys cannot be far distant from Rukhám and Ṭawíla, but it is not on the maps or in the authorities.

634. Ghuráb Wákin (the Brooding Raven), the Raven's Nest, is an excellent name for such a perch.

635. "The land of the Ḥimyer" grows more definite. Maṣna'a and 'Azzán take definite shape in the Ḥaḍúr.

636. For this officer's invasion see Vol. I, p. 80, where the details are omitted that are here given.

637. Demán is not on the maps or in the authorities.

638. The Greater and Lesser Faṣṣ are not distinguished in the authorities; but see Note 625.

639. For Beyt 'Erdem see Vol. I, p. 165.

640. Qufl is mentioned in the Qámús and Meráṣid as a castle in Yemen, while Bekriyy gives another at Constantinople. Yáqút does not give this coincidence. There is a "Kofl" on the Berlin map in lat. 16° 10′ N., long. 43° 15′ E., mentioned in Niebuhr, iii, 219; but this is not the Qufl of our text, as all the castles here spoken of are not very far from Ṣan'á'. For the "Kofl" above mentioned see Vol. I, p. 290.

641. Shemsán is not marked or mentioned; but for the Benú Shiháb see Note 360.

642. Lijám is not marked or mentioned; but from passages in Vol. I, pp. 252, 259, 308, it is evident that it was a castle not far from Kewla and Dhafár of the Sherífs.

643. The castle of Záhir, from several passages in Vol. I (pp. 164, 215, 216, 277), was in the Dháhir district, towards Dhafár of the Sherífs, and not far from Kewla and Na'mán, to be considered later. Beráqish is at some distance, if it be the only one of the name.

644. Melik 'Eshref 'Umer son of Yúsuf was the eldest son of Sultan Melik Mudhaffer, and became his successor. Two expeditions here take place; one from Ṣan'á' against the Dháhir in the direction of Dhafár of the Sherífs; the other against Ḥajja and the Mikhláfa by way of the low sea-coast country.

645. Dhená'ib is a plural of Dhenúb, and probably represents the "Dennub" of the Berlin map, in about lat. 15° 55′ N., long. 43° 20′ E., taken from Niebuhr, iii, 219. The manuscript of Golius gives the name as Denúb-Di'bil (for Dhenúb-Di'bil). The History of the Turkish conquest gives Dhenúb correctly.

646. Mubyin (according to the History of the Turkish conquest) is the "Mabian" of the Berlin map, in lat. 15° 58′ N., long. 43° 27′ E., a few miles north-east from "Dennub," and also taken from Niebuhr, iii, 219. The Golius Manuscript places Dhenúb, Mubyin, and Dhafír (Doffir of Niebuhr and the Berlin map) at seven miles interval from each other. The Meráṣid has "Mubín" only, as a place, without saying where.

647. Mikhláfa was shown in Note 565 to be a separate district from Ḥajja, and here, from Kaḥlán (the "Kähhlan" of Niebuhr and the Berlin maps), lat. 15° 40′ N., long. 43° 32′ E., being placed in Mikhláfa, we may infer that this latter is the southernmost or easternmost of the two. We may even venture to surmise that the Mefraq of Vol. I, p. 152, is the "Wadi Shires" of the Berlin map, the "Wadi Schirrâs" of Niebuhr, and was the limit of separation between the two districts.

648. Mewqir (or Muwaqqar) is not on the maps; but Bekriyy and the Meráṣid hint at a place of the name of Muwaqqar in

Yemen. The Qámús gives Mewqir as a level tract at the foot of a mountain, Muwaqqar as a place in the Belqá' district beyond Jordan in Syria, as also do the two former authorities.

649. Quráḍa is mentioned by the Meráṣid as a castle in Yemen. We now know it was in the Mikhláfa district.

650. 'Akád is given by the Meráṣid as a mountain in Yemen with a city in it named Zerá'íb (مَدِينَةُ ٱلزَّرَائِبِ), the people of which have never corrupted their Arabic language "to this day."

651. This Kaḥlán of the Mikhláfa is not in the authorities, though the Meráṣid gives the Kaḥlán "near to Dhemár, and one of the most celebrated districts of Yemen." The Qámús mentions neither, but the Golius Manuscript describes both. The maps of Niebuhr and Berlin place Kaḥlán (which both write "Kähhlân") in lat. 15° 40′ N., long. 43° 32′ E., the former writing the name as "Köchlân" in iii, 219. The eastern Kaḥlán, between old Dhafár and Qa'ṭaba, may be provisionally placed in lat. 14° 5′ N., long. 44° 37′ E., being nine or ten miles south-easterly from Shelála. Its inhabitants are of the 'Ismá'íliyya sect of heretics.

652. The "three Gharániq" are not noticed by any of the authorities. They were, perhaps, watch-towers on three adjoining peaks.

653. The "Jaḥáfil" tribe, now first mentioned, were troublesome in after times. Their country was to the north and north-east from Laḥj.

654. The Meráṣid places Dethína between Jened and 'Aden; but it may be now placed north of Laḥj. Its exact site is not determined, but it must have been on a hill.

655. From the mention here of the name of 'Umer, this poem must have been addressed to the Sultan's eldest son, afterwards Melik 'Eshref I, who had lately distinguished himself in Ḥajja and Mikhláfa. He may have accompanied his father, whose name was Yúsuf.

656. The Tubba' (pl. Tebábi'a) was the lord paramount or emperor over the whole extent of Yemen in the old Ḥimyer times before the Abyssinian invasion, the Persian domination, or the rise of 'Islám. The title was applied by poets to kings of

their day in subsequent times, in the same way that Cæsar is sometimes used by our writers of their sovereigns.

657. Some of the old kings of Yemen were styled Dhú, of which the plural is 'Edhwá'. They were either a subdivision of the Tubba' emperors, or they were local potentates. The plural only was used by subsequent poets.

658. Qaḥṭán (see Note 9) is here used as typical of his race, the southern Arabians of Yemen, especially the Ghassán line of the house of Resúl.

659. Muḍar (see Note 161) here represents the northern Arabians of Babylonia and Mesopotamia, the issue of 'Ismá'íl son of Abraham and Hagar, from whom sprang the tribe of Qureysh and the lawgiver Muḥammed. Their race was supreme for a time, but the Resúliyy dynasty has rightfully restored the sovereignty to the legitimate line of Qaḥṭán.

660. Dhú'l-Qarneyn (the two-horned one) is variously explained as to its verbal sense. It is said to mean: owner of two curls or lovelocks; also, receiver of two mortal wounds in the head; also, lord of the two extremities of the earth. But there can be little doubt that the name originated in the ancient myth out of which grew in time the Egyptian god Amun, figured with a ram's head and horns, or with the horns only, but with a human head. It may be that when Alexander of Macedon, son of Philip, had conquered Egypt in B.C. 331, and paid a visit to the temple of Amun in the Lybian desert, where, in collusion with the priests, he proclaimed himself a son of the god, he had medals struck in which the god's horns were transferred to his own brow, and the title of the Two-Horned One has ever since adhered to him in all Arabic endoctrinated regions. At any rate, when the Two-Horned One is mentioned there Alexander the Roman, as he is commonly called, is universally understood. But there is a far more ancient Two-Horned One known in the legends of the Ḥimyer people. His name is given as Ṣa'b son of Rá'ish Dhú-Merábid son of Ḥammál (?) Dhú-Seded son of 'Ád Dhú-Minaḥ son of 'Ámir son of Milṭáṭ son of Seksek son of Wá'il son of Ḥimyer

son of Seba', etc., who met the patriarch Abraham at Mekka, and they mutually embraced each other. He it was that built the cyclopean wall in the pass of Derbend on the west shore of the Caspian, to shut out the oft-recurring invasions of Gog and Magog. This old Ḥimyeriyy Two-Horned One may be a mere reverberation of the original statue of Amun in the island of Meroe, before his worship was introduced by priests to Diospolis and the Lybian desert. This Two-Horned One it was, as is related, who travelled with Khaḍir after the latter had drunk of the "water of life"; but all his deeds have been transferred by ignorance to the "Roman Two-Horned One," Menander son of Philip, conqueror of Darius of Persia. A third "Two-Horned One" known in the legends of 'Islám is the King of Ḥíra, Mundhir son of 'Imru'u'l-Qays, commonly called 'Ibnu Má'i's-Semá' (son of the Water of the Sky), who reigned thirty-two years; of which, six in the days of Qubád, and twenty-six in the time of Núshírewán. He died in A.D. 564, about seven years before the birth of Muḥammed. Again, a fourth Two-Horned One in the apostolic traditions of 'Islám is the fourth caliph 'Aliyy son of 'Ebú-Ṭálib, Muḥammed's cousin and son-in-law. For this title various reasons are assigned by traditionists and historians.

661. Khaḍir (commonly known as Khiḍr, Khidr, or Khizr) is taken to be Elias, a contemporary of Moses and also of Abraham and the Two-Horned One of Ḥimyer. He is held to be still alive and occasionally seen, having found and drunk of the spring of the "water of life," and being consequently immortal.

662. This passage, again, like that in Vol. I, p. 168, would seem to fix the date of the poem to the time of Melik 'Eshref I, 'Umer son of Yúsuf, whose father, Melik Mudhaffer, Yúsuf son of 'Umer, took on himself the title and functions of caliph some time after the Tartars had exterminated the house of 'Abbás at Baghdád. At the death of Melik Mudhaffer, then, the Khiláfa would again become widowed.

663. This distich seems to incite Melik 'Eshref to claim the

caliphate, "debarred," i.e. deprived of a spouse; and this by reason that he is a sovereign.

664. "This is thy shirt," etc., is an allusion to Qur'án, xii, 25–28, where the story of Joseph's shirt, rent from behind by Potiphar's wife, is told; he being the "son of the prophet" Jacob. The next distichs continue the incitation to the new Sultan to make himself caliph.

665. The "waning-moon nights" of the petty sway of the feudal lord; and the "mid-lunar effulgencies" of the conqueror, the new Sultan.

666. "May thou ever be defended from the claims of rivals" seems a confirming allusion to the overthrow of the new Sultan's brother, and to show that the poem was addressed to Melik 'Eshref after that event.

667. "Patience" and "aloes" are both named Ṣabr in Arabic; the pun is frequently met with.

668. This simile from a galled and complaining old camel is very characteristic.

669. That is: reward me, and pay no attention to misleading detractors.

670. The nearest approach to an identification of the site of 'Arúsán is that the castle was probably to the east of the main ridge of mountains towards the Jewf; possibly, not very far distant from Beráqish. It is never mentioned again.

671. For the local meaning of the word *naqíl* see Note 532. The context here shows that a steep and very narrow mountain ascent was here turned by the 'Emír Sinjer, and the Sherífs taken in their rear.

672. For the "Birásh" of Ṣa'da see Note 525.

673. The Sultan still acts at Mekka as caliph by beautifying its temple, the Cubical House.

674. This is the first mention of the arrival of presents to the Sultan of Yemen from Egypt or any foreign court.

675. The appointment of a eunuch as governor to a prince was rather the rule than an exception in the East. The ability of the pupil in every line of conduct and science is a proof that

the father's confidence was not misplaced. Many instances occur in the history of eunuchs exercising successfully the very highest state functions, as well as of personal devotion to the interests of their lords.

676. For Dhú Huzeym see Note 396.

677. For Dhú Jibla see Note 318.

678. Waḥṣ is not mentioned by any of the authorities, and Baḥrána by the Qámús alone as a town or country—*beled*—in Yemen.

679. Thughayra (the little gap; dim. of *thagra*) is not marked or mentioned. It was evidently near to Thulá, for the protection of some pass.

680. The Baḥriyya Memlúks of Egypt are well known in the history of that country. Originally Turkish and Tartar slaves sold into Egypt by various hordes that overran Asia in different directions, they were educated in military arts, and became the best troops in the country. They seized its sovereignty at last, but were at length dispossessed by their own Circassian slaves, known as the Burjiyya Memlúks. They retained the sovereignty until the Ottoman conquest in A.H. 923 (A.D. 1517) under Sultan Selím I, son of Báyezíd son of Muḥammed II, the conqueror of the city of Constantinople in A.D. 1453. It appears that, in imitation of the Egyptian Baḥriyya Turkish slaves, and perhaps officered thence in some degree, a corps of trained slaves had been formed in Yemen. Eventually they overturned the Resúliyy monarchy in Yemen, as their counterparts wrecked every sovereignty in Asia for the defence of which they were originally organized. They were the 'Prætorian Bands' of Asia.

681. For Telmuṣ (or Telemmus) see Note 348.

682. Míqá' is not on the maps, nor in the Qámús or the Meráṣid. But the manuscript of Golius places it about two days' journey to the east of Khamr, at the east end of a range of hills. Conjecturally, it may be placed in about lat. 16° 10′ N., long. 44° 10′ E., about thirty miles west of Dhafár of the Sherífs.

683. Felela is not on the maps, nor mentioned in the Qámús or Meráṣid. But the Golius Manuscript makes it the second

station on the road from the sea at Jázán towards Ṣa'da. This makes it lie north-east from 'Ebú-'Aríṣh, in the district of the greater, northern Khawlán, conjecturally in about lat. 16° 56′ N., long. 43° 18′ E. The Sultan's besieging force was, then, attacked from Ṣa'da in its rear, split into two diverging bands, of which one fled west to Khawlán and the other east towards Nejrán.

684. Nejrán is a large and well-known valley district of the Jewf, to the north-east from Ṣa'da, its main stream lying, on the maps, in about lat. 17° 40′ N., and its principal fork in about long. 44° 20′ E. Its waters, in the season of rain, may possibly flow down to the old ruined dam of Me'rib, since the waters of the reservoir formed by that dam are legendarily said to have come from a distance of six months' journey. See Note 29. The old inhabitants adopted Christianity a century or so before the birth of Muḥammed, and were persecuted for it by Dhú-Nuwás, King of Yemen, who was a proselyte to Judaism. His fiery trenches, in which he is said to have burnt the Christian recusants of his creed, are mentioned in Qur'án, lxxxv, 4, as being the work of an accursed contriver. The inhabitants were Christians in the days of Muḥammed, and sent an embassy to him at Medína, consenting to pay tribute and remain Christians. Later, when 'Islám became predominant there, a remnant of Christians emigrated thence to Babylonia, and the country is now entirely Muslim.

685. Shibám, here first mentioned in the history, is on the maps, a little to the east of Kewkebán, and about twenty miles west from Ṣan'á', in lat. 15° 21′ N., long. 44° 8′ E. It must not be confounded with the Shibám of Ḥaḍramawt, which lies in about lat. 16° 18′ N., long. 48° 55′ E.

686. For Melik Dháhir Bey-Bars, Sultan of Egypt, see Note 188.

687. This half-brother of the Sultan is not elsewhere mentioned; nor is the former marriage of his mother anywhere alluded to. She may have been a slave.

688. According to this passage, Jenáb must have been very near Thulá, not beyond Mida' as suggested in Note 301.

689. "The castles of the Maṣáni'" here mentioned must have been some minor works near the Ḥaḍúr district, or in it, for the chief of them had already been taken possession of.

690. The country of the 'Ans people has already been noticed in Vol. I, p. 127; but the land of the Zubeyd people, a clan also of Medh-ḥij, is not again mentioned in the history until near its close, Vol. II, p. 277, and then in reference to a locality so far south, near Mount Sewraq, that it cannot be what is here intended.

691. "A mountain named Tíbá" must have been south from Thulá.

692. "The hamlet of the Benú Shiháb" is naturally not to be found on the maps; but it was not far from Thulá.

693. "Udeyna in the city of Ta'izz" is mentioned in the Meráṣid as one of the three suburbs (*rabaḍ*, pl. *'erbáḍ*) of Ta'izz, namely, 'Udeyna, Mu'azziyya, and Meshrefa (or Musherrefa, etc.). Niebuhr, iii, 211, says: "On voit encore près de la citadelle Kähhre (for Qáhira, اَلْقَاهِرَةُ), et comme au dessus de Taœz, les ruines de l'ancienne ville d'Öddene." This "Öddene" is evidently our 'Udeyna (the diminutive of 'Aden, but feminine in form).

694. This is the first mention of the torture. It is disguised in the text by the euphemism *ṣádera* or its passive *ṣúdira* (صَادَرَ, صُودِرَ), which Lane and Dozy have not explained by 'torture.' So with us, in legal terms, a man was "put to the question": that was all our Christian priests and judges permitted in words; but the thumbscrew, boot, and rack were the questioners. In the East a set of bones, etc., forced into the temples by a cord bound round the head and twisted tighter and tighter like a surgeon's tourniquet, until the eyeballs were forced out of their sockets, was one form of the question. Another was the driving of thorns or splinters of wood into the quick under the nails of the fingers and toes. A third was the extraction of the teeth, sometimes to be then driven like nails into the sutures of the skull. Many instances occur in the history of victims tortured to death by means of the implements then in use in Yemèn.

The present sufferer is said to have died "of rage"; but it will be seen that others died of the pain caused by their treatment, sometimes, no doubt, flogging to death.

695. This example of a warrior's taking to study for the sake of a wife, or rather, to do away with the reproach of inferiority in any respect, is perhaps not without its parallel elsewhere; but it is none the less remarkable for the age and country in which it occurred, and for its complete success. The "son of Mi'akk" was a man that would have honoured any age or country. The "Benú Khaṭṭáb" were perhaps the "Beni Khottâb" of Niebuhr, iii, 216, who inhabited a district of Mount Reyma, east of Beytu'l-Faqíh.

696. "The day of Kethíb" was, most probably, the day when a fair was held near 'Ebyen, with horse-races, etc. This ode to blackness is witty. The black pupil of a dark eye needs no explanation, nor the black mole on the cheek of beauty, nor the blackness of ink on the written page; but the black "in the cores of hearts" is not commonly spoken of in European books. A drop of congealed blood is frequently or always observable in the "core" of the heart of a man or beast when killed. This drop of "black blood' is supposed, by Arabian physicians, anatomists, and poets, to be the very abode of the soul and of the affections. Hence it is the quintessence of the material body, its very noblest part.

697. "The Stone of the Corner-Pilaster" of the temple of Mekka, the Black Stone, has been mentioned in Note 282. Musk in the grain is black; and in the East it is figurative of a beauty-spot, of black hair, of sprouting whiskers, beard, or mustachios; and hence, of youth, in contradistinction to hoariness.

698. "Stibium" is the sulphuret of antimony in fine powder, and black. It is used as a collyrium, being applied to the inside of the lower eyelid on a style or bodkin. It is usually visible along the edge of the eyelid, and is admired, as giving a brilliancy to the eye.

699. The leaves of "henna" (from the Arabic *ḥinná*, ٱلْحِنَّاءُ *Lawsonia inermis*), dried and reduced to powder, or used fresh, are made into a poultice, and this is bound on the finger-tips, on the palm and fingers, or on the whole hand from the wrist, for some time. It dyes the parts an orange colour, passing into black, according to quantity, time, quality, etc. It is applied to the feet in like manner; and men sometimes dye their beards with it, alone, or with indigo to produce a black.

700. This instance shows not only the chieftain and 'Imám's inflexible justice and energy, but incidentally illustrates the power of life and death publicly exercised by local magnates, as by our barons of-old, first by sovereign right, later by delegated authority.

701. For Lijám see Note 642.

702. For Ḥadda and Sibá' see Note 361.

703. The "Esediyya troop" was the corps of slaves, the revolted body-guard of prince 'Esedu'd-Dín, so long feudal lord of Ṣan'á', then a fugitive, and at the time of these events a royal prisoner in the castle of Ta'izz.

704. Dhirwa is now first mentioned. It is noticed in the Meráṣid as a hill and town in Yemen. The word denotes 'a summit.' It was one of the many castles of the Sherífs in the Dháhir, and near Kewla.

705. Beyt Khabbíḍ (which may be read in many ways, Ḥabíṣ, Habíḍ, Ḥayyíḍ, Khabíṣ, Khabíḍ) is not on the maps or in the geographies. From what is said in Vol. I, p. 179, it appears to have been near Ḥadda and Sibá'. So in Vol. I, p. 293. They all seem to be to the west of the road from Dhemár towards Ṣan'á'.

706. Beytu't-Táhim must be near Beyt Khabbíḍ, but is neither marked nor mentioned.

707. The Sultan continues to act as Khalífa by clothing the temple of Mekka, as the Sultan of Egypt, Bey-Bars, was again warring in Syria.

708. The Sherífs lose and retake their strongest castles, never losing heart for long, and the Sultan never keeping up their garrisons and stores sufficiently.

709. This breaking of jars and wasting of wine at Beyt Khabbíḍ would indicate that it was wholly or partly inhabited by Jews, as all that section of Yemen is to this day.

710. "The year forty of the Hijra" was the date of the murder of the fourth caliph, 'Aliyy son of 'Ebú-Ṭálib, at Kúfa in Babylonia. He was Muḥammed's cousin-german and son-in-law, his wife Fáṭima, mother of Ḥasan and Ḥuseyn, being the ancestress, as he is the ancestor, after Muḥammed, of all the Sherífs in the whole world of 'Islám. His issue by other wives, after Fáṭima's death, not being descended from Muḥammed, are not Sherífs, but only 'Aliyyids.

711. The Peak of 'Anter — Qarnu 'Anter — is not in the geographies.

712. The Dhafár thus built by the Sultan on the Peak of 'Anter is perhaps the Dhafár of Zeyd mentioned by Yáqút as being a dependency of Ḥabb. See Note 349. If so, the Peak of 'Anter may be one of the summits of Mount Khaḍrá', south of Ba'dán, 'Ibb, and Ḥabb.

713. Ṣáfiya is not in the geographies, but would appear to be on or near to the road from Dhemár to Yemen.

714. The Maṣna'a of the Benú'r-Rá'i tribe or clan is not marked or noticed in the geographies. The Benú'r-Rá'i and their Maṣná'a were not far distant from the Ḥaḍúr district.

715. The Yám clan of Yemen finds notice in the Qámús. They are mentioned by Niebuhr, iii, 344, as being on the borders of Yemen and Ḥijáz, but are not again alluded to in the history. The Meráṣid places them to the right of Ṣan'á'. There are some notices of them, met with somewhere, as mercenaries who used to come in large bodies to the 'Imám, etc, and as plunderers by the way, if an opportunity occurred.

716. The 'Awádir are explained in Note 352 to have their land to the east of Jened.

717. On the maps, the station north of the ruins of Dhafár (Niebuhr, ii, 318) is still named Medresa (College; Niebuhr's "Máddrasse" on his map, "Madrasse" in his text, ii, 318, and "Medresse" of the Berlin map, lat. about 14° 12′ N., long.

44° 18′ E.); whether the college of Sheykh 'Abdu'l-Wehháb was connected with this village or not, the coincidence is interesting.

718. This "pledge to repent" from drinking intoxicants is a precursor of the teetotaller's pledge of the present day.

719. The "Festival" of the cessation of the fast of Ramaḍán with the ingress of the new moon of Shewwál.

720. The Baqí' cemetery at Medína (Burton's "El Bakia," vol. ii, p. 30, etc.) is at the south-east corner of the city, outside its wall, and was named Baqí'u'l-Gharqad (Copse of the Box-thorns) before it was used as a cemetery. It is esteemed a very sacred place. Most of Muḥammed's disciples who died a natural death at Medína were buried there.

721. Three several occurrences of dearth, scarcity, or famine have already been noticed by our author on previous occasions, for which see Vol. I, pp. 94, 148, 151. Many more are mentioned later.

722. "The Cattle-Breeders (Khawwáliyyún)" and the "Benú Khawwál" of Vol. I, p. 113, are the same clan or family. There are two castles named Kewkebán; one, west from Ṣan'á'; the other in the district of Ḥajja. Probably the Kewkebán nearest to Ṣan'á' is here intended, as Redmán of the Benú Khawwál is not unfrequently mentioned in connexion with Qáhir and 'Azzán of Ḥaḍúr.

723. "Come to the best of action" (*ḥayya 'alá khayri'l-'amel*) is the distinctive clause used by some of the schismatic or heretical sects of 'Islám in the call to divine worship, the *'edhán*. It is an innovation over and above the orthodox clauses ordained by Muḥammed and given by Lane in his "Modern Egyptians" (p. 73, fifth edition). The heretical addition vexes our author, and he charges the sectaries with "contentiousness and presumption."

724. "Those inept fellows" were probably the 'Esediyya slave-guards.

725. Hemdán (erroneously written "Hamdan" by most Orientalists) is the name of the great tribe whose territory is to the north-east of Ṣan'á', west of Sinḥán, and east of Kewkebán, etc.

726. "Them," here, is again the 'Esediyya slave-guards.

727. Here, however, "them" indicates the men of the tribe of Hemdán.

728. Sinḥán, mentioned in Vol. I, p. 138, as the name of their country, is here used to denote the men of the tribe after which the territory is named.

729. It will be remembered that, as was explained in Note 225, Dhemár was the stronghold of the Ghuzz Kurds, who served as mercenaries in garrisons here and there all over Yemen.

730. The "Khawlániyy Well" was probably at some short distance from Ṣan'á' towards the south. When Niebuhr paid his visit to Ṣan'á', coming from Ta'izz and Dhemár, he stopped at a place which he calls "Bîr al Assab," but the name of which he writes (iii, 202) بِيْرُ العزب, *bîru'l-'azeb*. His بير is for بِئْرُ, *bi'ru* (the well), and ٱلْعَزَبِ means 'of the bachelor'; though it may be suspected that the name is or was ٱلْبِئْرُ ٱلْعَذْبُ (*el-bi'ru'l-'adhb*, the sweet-water well). The expression "Khawlániyy Well" denotes that the well had been dug by a man of the tribe of Khawlán. The territory of this tribe may have reached as near to Ṣan'á' as the site of this well, and its name may have been ٱلْبِئْرُ ٱلْخَوْلَانِيُّ (the Khawlán Well). These surmises could only be cleared up on the spot, as none of the authorities mention the well or wells.

731. 'Umriyy (which may be read Ghamriyy or Ghumriyy) is not mentioned in the authorities.

732. For Kemím see Note 315.

733. Khidár is not on the maps, but the Qámús and Meráṣid say it is a castle near Ṣan'á', the latter authority adding, "at the distance of a day's journey therefrom; named also Dhú-Khidár."

734. As the 'Imám's forces were in Jehrán, and the Sultan had already reached Dhemár from the south, it is evident that Kemím, 'Umriyy, the ravine of Ghá'ira, 'Ufuq, and Jebjeb are

all in the neighbourhood of the hills lying to the north-west of Dhemár.

735. 'Ufuq is not marked or noticed in the geographies. The word may be read 'Efiq, etc., and the Qámús gives 'Efíq, اَلْأَفِيقُ, doubtfully, as a village near Dhemár. In Vol. I, p. 186, the place is shown to have had a castle. Incidentally, the Ḥaql mentioned in Vol. I, p. 184 as the place whence the Sultan's letter was sent to Sheykh Ḥusám son of Faḍl, and the Ḥaqlu-Yaḥṣib of Vol. I, p. 88, may be here inferred identical, and to be the great plain round Yerím (Jerim in Niebuhr's text, ii, 320, but Jerîm on his map, and Jerîn again on the Berlin map), in lat. 14° 17′ N., long. 44° 23′ E.

736. Jebjeb (Jubjub, Ḥabḥab, etc.) is not marked or mentioned, but must be near to Dhemár.

737. 'Ufuq (or 'Efiq) is here only a very short distance from the Sultan's camp in the plain outside of Dhemár.

738. The Black Mountain ('El-Jebelu'l-'Eswed), west or north-west from Dhemár, and at a very short distance, is well shown in Niebuhr's map, though not named. In his text, ii, 324, he speaks of a mountain named Hirrân, which his maps mark as a town or castle on the mountain "chauve et aride," where fine red cornelians are dug. The Qámús and Yáqút give six mountains of the name, which is very common; but our mountain is not one of their six. The Sauâd of Niebuhr, twice marked, is not a mountain. The battle, defeat of the Sherífs, and capture of the 'Imám in the castle of 'Ufuq are interesting events.

739. This kind of treatment of the 'Imám by the Sultan is very characteristic. The title of "Intimate" adapted from Baghdád, where the favourite minister of the day had for some time been styled Ṣáḥib (companion), was perhaps connected with the Sultan's assumption of the functions of Caliph. In India this style of Ṣáḥib is now given to every European officer, functionary, or private gentleman, as Bibi Ṣáḥib is to every European lady. The Ottoman Sultan-Caliph has a corps

of companions or intimates, entitled Muṣáḥib, a kind of "Gentlemen of the Privy Chamber." They are in alternate attendance, and their principal function is to entertain the sovereign when not officially engaged. The "Ṣáḥib" of Baghdad and Yemen was, on the contrary, a most powerful minister of state.

740. "Khawernaq" is the Arabicized form of the Persian *kh'arengáh*, خورنگاه (a refectory, banqueting hall, dining-room). It was the very celebrated hall in the palace built at Ḥíra by the Lakhmiyy king Nu'mán son of 'Imru'u'l-Qays, in about the year A.D. 410–420, for the use of the Persian prince Behrám, his pupil. Yezdigird I, surnamed in history 'El-'Ethím, the Sinner, wishing his young son to learn all the knightly arts of horsemanship of the Arabians, gave him in charge to the prince of Ḥíra, his vassal, for the purpose. Nu'mán built a palace and refectory for the suitable reception of his royal charge; and those buildings have been celebrated ever since in the poetry of 'Islám for their magnificence. Behrám became a mighty hunter, and is known in history, as king, by the name of Behrám Gúr (Behrám of the Wild Asses). He was Behrám the Fifth, of the Sásániyy dynasty, and reigned eighteen years, from A.D. 420 to 438.

741. Sedír is the historical name of the palace built for Behrám, as above mentioned, by Nu'mán at Ḥíra. The word is said to be the Arabicized form of the Persian Sih-Deyr, سه دَیر (the Three Manses). It was a kind of 'Aladdin's palace.'

742. Dhú'sh-Shurufát (the Owner of Battlements) was a battlemented hall or tower of the Sindád palace, built on the banks of the 'Udheyb (Little Sweet Water), a stream not far from Qádisiyya, near which was fought, in A.H. 15 (A.D. 636), the battle that brought Persia under the rule of 'Islám. The 'Udheyb was four miles from Qádisiyya, and on the road towards the "Tower of Horns," 'Menáretu'l-Qurún, along the highway leading from Kúfa to Mekka. The Tower of Horns was built to signalize a great hunt of antelopes, the horned

skulls of which were used to ornament it. None of these names are found on modern maps.

743. For the Ma'ázib tribe see Vol. I, p. 112.

744. Redmán is several times named in connexion with the Benú Khawwál tribe, for which see Note 722. It was evidently not far from Mount Ḥaḍúr.

745. Qáhir, now first mentioned, was a sister castle of 'Azzán and Maṣna'a in Mount Ḥaḍúr. It may be placed provisionally in about lat. 15° 14′ N., long. 44° 15′ E., twenty miles or so W.S.W. from Ṣan'á', and 'Azzán is similarly placed (see Vol. I, p. 100), in lat. 15° 16′ N., long. 44° 10′ E. Another Qáhir was near Dhafár.

746. The castle of Reshsha is neither marked on the maps nor noticed by any of the authorities. Nor is it again mentioned in the history.

747. Ra'lá' is nowhere else named, but it will have been not far from Qáhir.

748. As *ḥabbál* means a maker or seller of ropes (*ḥabl*, a rope, being the origin of our word 'cable'), Ḥabbáliyy is perhaps the ropemaker's quarter or market in the city of Ta'izz. An 'Esediyy College in that city is mentioned in Vol. I, p. 313.

749. Qirfa is not marked on the maps or named in the authorities, nor does it occur again in the history. The word means bark of a tree, especially cinnamon and its congeners; it is also a name of men.

750. What more affectionate words are possible from a son to a father in his affliction? As prince 'Esedu'd-Dín was placed in confinement in the year A.H. 658, he had been nineteen years a prisoner when he died.

751. Whether this dream were really dreamed or not matters little; but that a casuist of 'Islám should argue with his Creator in judgment, and silence Him, is certainly a novelty of its kind.

752. This reported dream, again, is remarkable; probably invented after the death of the jurist in question.

753. For Dhafár of the Ḥabúḍite see Note 349.

754. The land or province of Ḥaḍramawt, which has already

been mentioned incidentally in Vol. I, p. 155, lies to the east of Yemen. There is a greater and a more restricted region of the name, as it stretches from Yemen to 'Umán in the former sense, but in the latter is confined between the longitudes of 46 and 51 E., with a breadth of about three degrees from the sea-coast to the sandy wastes of the interior. This latter is the Ḥaḍramawt here intended. The word means perhaps 'the region of death,' and is evidently the Hazarmaveth of Genesis x, 26, named after one of the sons of Joktan.

755. "The princes of Persia" at that time, A.H. 663–680, were governors of the provinces of Fárs and Khúzistán for the emperor 'Abáqá Khán, of the family of Jengíz, whose capital was Baghdád.

756. This text from the Qur'án is taken from its chap. xvii, verse 16.

757. Shaḥr, more commonly pronounced Shiḥr, is in one sense a synonym of Ḥaḍramawt, as it is said to stretch from Yemen to 'Umán. In a second sense, again, the two names may be considered synonymous, as they are applied to the province lying between longitudes 46° and 51° E. But in a third sense the two regions appear to have been considered separate provinces, Shaḥr being the western and seaboard region of Ḥaḍramawt, adjoining Yemen and the jurisdiction of 'Aden, which reached as far east as the seaport town of Burúm, in lat. 14° 20′ N., long. 48° 55′ E. (according to the Admiralty Chart). There is no mention of a town of Burúm in the authorities, other than the Golius Manuscript, of Turkish origin. The Qámús mentions Burm as the "name of a place," and also as "a plural of Burma (a stone cooking-pot)." These utensils may possibly be quarried in the neighbourhood, and have given its name to the place, easily converted into Burúm by Turks and Europeans. The Admiralty Chart marks the ruins of a seaport town named "Shehr," corrected to "Schihr" (for Shihr) on the Berlin map, in lat. 14° 38′ N., long. 49° 22′ E., though this same Berlin map marks a sea-coast region with this very name of "Schihr" between the longitudes of 50° and 52° E., stretching

to Cape ("Ras") Farták (read Fertek, فَرْتَكْ or رأْسُ ٱلْفَرْتَكِ, Re'su'l-Fertek, according to the Qámús). The Golius Manuscript makes Shaḥr extend to the bay of Ghubbetu'l-Ḥashísh, غُبَّةُ ٱلْحَشِيشِ, which the Admiralty Chart places in long. 58° 10′ E., opposite the large island of Maṣíra, ٱلْمَصِيرَةُ (of the Qámús and Meráṣid). But the Shaḥr or Shiḥr of the history is contiguous to Yemen, and its Ḥaḍramawt is farther away. See Note 35.

758. The narrative of this combined naval and military expedition against the lord of Dhafár of the Ḥabúḍite is very interesting and very graphical.

759. The Benu'l-Ḥabúḍiyy clan or family, as here twice mentioned, is a very strong argument for the reading "Dhafár of the Ḥabúḍite," and against that of "Zhafár aux plantes salines et amères" of the French translators of the "Travels of 'Ibnu-Baṭúṭa." The "Ḥabúḍiyy" means a native of the town of Ḥabúḍa, and Ḥabúḍa, حَبُوضَةُ, is, according to the Qámús, "a town near to Shibám"; and this Shibám is the capital of Ḥaḍramawt, not the Shibám near Kewkebán and Ṣan'á'. See Notes 685 and 774.

760. The route of this division of the avengers was probably that which prince Muḥammed 'Esedu'd-Dín, cousin of the Sultan and lord of Ṣan'á', had intended to pursue in A.H. 658, had he not been diverted from it, as related in Vol. I, p. 154. That route would be from Ṣan'á', down the Jewf valley, passing the ruined Dam of Me'rib, and reaching the fertile and populous regions through Ḥaḍramawt, thence proceeding eastwards by ways unknown to Europe for another three hundred miles, through the land of the Mehra branch of the great ancient tribe of Quḍá'a, and so reaching the rendezvous near Dhafár in about long. 54° 0′ E.

761. Again a legendary dream by the Sultan as a portent of the success of the expedition.

762. The co-operation of the fleet with the sea-coast land division was evidently very opportune and wise.

763. This description is interesting, as showing how long and tedious coasting voyages were performed by fleets of numerous ships laden with stores and provisions, and occupying months in expeditions that would now occupy a day only, perhaps hours.

764. Reysút, marked on the Admiralty Chart "Risút," as the name of a cape, "Ras" (for Re's, headland), of a port, "Bandar" (for Persian Bender), and of a lake or inlet of salt water, "Khor" (for Khawr, an inlet), is in lat. 16° 56′ N., long. 54° 1′ E., for the island that really forms the apex of the cape. The island is given in Bekriyy, from Hemdániyy, as being the half distance between 'Umán and 'Aden. This is a very rough approximation. The Qámús, the Meráṣid, and the Golius Manuscript do not mention the island or the cape. A distance of perhaps ten or twelve miles by land, from the cape, round a bay to the eastward, leads to the now deserted town of 'El-Beled, presumably the then capital of the Ḥabúḍite, as subsequently of the little vassal Resúliyy kingdom founded after its conquest. The direct commerce of Europe with India and China by way of the Cape of Good Hope has utterly ruined all South Arabia by depriving it of all its maritime industry, the chief source of its former wealth.

765. This description of the Sultan's fleet with the varieties of its ships is most interesting, though no idea is given of the forms, sizes, or capacities of the several kinds mentioned. The large amount of treasure carried was for the pay of the troops, while the stuffs were for use as dresses of honour to be distributed on fitting occasions.

766. The stuff called "bunduqiyy" was a fine linen, a kind of cambric, which Lane supposes to have reference to Venice, the land of the ducat, called "bunduqiyya," or in modern times, like the stuff, "bunduqiyy." From this one is led to infer that the name of Venice itself, "Venezia" in Italian, with its relative adjective, "Venetico" (Venetian), was, as has been affirmed by authors, made into "bendiq," بَنْدِيق, and thence corrupted into "bunduq," بُنْدُق, in Arabic. In modern times

this has grown into "Venedík," وَنَدِيكْ, a very near approach to the Italian "Venetico."

767. The stuff "súsiyy" (of Susa) was also a fine linen or cambric, made at Susa in the regency of Tunis, north-western Africa, a seaport town in about lat. 35° 48′ N., long. 10° 40′ E. The Sheríf 'El-'Idrísiyy calls it Súsa, as does the Qámús. But Yáqút and the Meráṣid name it Sús. There are four places with this name: (1) Susa in Susiana of Persia, the Shushan of Daniel, in lat. 30° 0′ N., long. 48° 24′ E.; (2) the Sús or Súsa of Tunis, distinguished as the "Hither Sús," اَلسُّوسُ ٱلأَدْنَى; (3) the Sús of the extreme west of North Africa, and distinguished as the "Remoter Sús," اَلسُّوسُ ٱلأَقْصَى, being on the Atlantic coast of Morocco, in about lat. 30° 25′ N., long. 9° 35′ W. A river and province of the name, with Taradant and Aghadir as towns, are marked in maps; but no town of Sús or Súsa appears; the fourth Sús is far away in Transoxiana.

768. The stuff "mawṣiliyy" was a fine cotton fabric made at Mewṣil on the Tigris (our Mosul), and the origin, in structure and in name, of our 'muslin' (from French *mousseline*, Italian *mussolino*).

769. "Zebídiyy" was some kind of undescribed but valued stuff, a product of the looms of Zebíd in Yemen itself.

770. The "non-Arabian" takes in all mankind that is not of Arabian extraction and speech. The expression اَلعَرَبُ وَٱلعَجَمُ is the equivalent of the "Jew and Gentile," of the "Greek and Barbarian" of other lands, and means "all men."

771. 'Amr son of Kulthúm is the "Amru" or "Amrou" of translators, who was the inditer of one of those ancient pieces of Arabian verse known as the Mu'allaqát (pl. of Mu'allaqa), said to have been suspended in the temple of Mekka or elsewhere as a challenge or in admiration. The poems of 'Amr are not given in Ahlwardt's "Six Diwans," and Jones's Mu'allaqát is not by me. But in Clouston's volume of "Arabian Poetry" the verse quoted is given as the 108th, and is rendered in prose as from Jones: "We will fill the earth with our tents, until it

becomes too narrow to contain them ; and cover the surface of the ocean with our ships." This has been versified as follows in a review :—

> " Still will we pour our warriors o'er the plain,
> And still our ships shall rule the boundless main."

This couplet indicates that the Arabians were as busy and as brave at sea in the days before Muḥammed as they were in the times of the Resúliyy dynasty six to eight centuries later, as they are in the present age, and as they were, probably, in the reign of Solomon, whom their queen visited sixteen hundred years before the advent of their lawgiver.

772. 'Awqad, which may be read Gharqad, is not marked or mentioned in the geographies. But when the very capital is deserted, we cannot fairly hope to trace its villages.

773. This decisive battle is pithily described, and the infatuation of the piratical chieftain when leaving the shelter of his walls to fight in the open.

774. Shibám in the Ḥaḍramawt territory is defined as to latitude and longitude in Note 685. It is, perhaps, 150 miles from the coast at Shaḥr or Shiḥr, in a north-westerly direction.

775. It was not much more than a hundred years from the event when the history was written. Those who were sent to Zebíd would naturally have all died by that time. Some of them may have left children ; but these, not being State pensioners, would have been lost sight of.

776. The " Qaṣiyya regions " are simply the remote lands of the earth, away from Yemen ; some are mentioned.

777. The dilatory and conciliatory policy followed by the son of Náji when governor of Ḥaḍramawt for the Sultan has often been found to succeed in other countries as well.

778. Ta'izz of Ṣa'da, mentioned now for the first time, is in none of the books of geography, and occurs only twice more, in Vol. I, p. 200 and p. 277. Ta'izz of the Dhafár of the Sherífs is mentioned later five times, in Vol. I, pp. 265–303. Ta'izz the capital is of very frequent occurrence throughout the history.

779. Besides the Maṣna'a of the Benú Qadím, Vol. I, p. 145,

and the Maṣna'a of the Benú'r-Rá'i, Vol. I, p. 180, a castle named Maṣna'a alone has been three times noticed, Vol. I, pp. 157, 165; whereas we now have Maṣna'a, apparently, as the name of a mountain overhanging Jenáb. The town or castle of Jenáb appears to be too far away for its Maṣna'a mountain to be identical with the Maṣna'a castle near 'Azzán in Mount Ḥaḍúr, and the Maṣna'as of the Benú Qadím and of the Benú'r-Rá'i are probably different places. The Qámús has nothing definite on the subject, and Bekriyy does not mention the name. Yáqút and the Meráṣid, however, give each the same four different places, all in Yemen, and not very distant from Ṣan'á', though they mention Sinḥán and Dhemár. They are, two near Dhemár; one of the Benú 'Imrán son of Manṣúr 'El-Buddá'iyy, the other, of the Benú Qays; the one in Sinḥán has no distinguishing name; and the fourth belongs to the Benú Ḥubeysh. With such indications it is impossible to place them. They may each have changed names more than once, after being dismantled and re-edified. The mountain of our present passage may have had a castle on it.

780. The Benú Khawwál had seized Kewkebán in A.H. 673, as see in Vol. I, p. 181, and Redmán had been given up to the Sultan by the Sherífs in A.H. 676. From what is said of them on several occasions in the history, they and their castle of Redmán may be provisionally placed in Niebuhr's district of Ḥayma ("Heime" on the maps), between Kewkebán to the north and Mifháq ("Möfhak" of the maps); Redmán being possibly at or near the modern Súqu'l-Khamís (Thursday Market-place). It is not in the geographies, or the Golius Manuscript, or Ḥasan Pasha, or the recent Turkish Yemen; but it is given in the Qámús as "a place in Yemen."

781. For Míqá' see Note 682.

782. For Ta'izz of Ṣa'da see Note 778.

783. Kewla (according to the Qámús) or Kúla (apparently, according to the Meráṣid), now first mentioned, will occur frequently. It was on the road between Ṣan'á' and Dhafár of the Sherífs, being conjecturally placeable in about lat. 16° 3′ N., long. 44° 28′ E.

784. Dakhṣa (possibly Daḥḍa), which is nowhere mentioned by the authorities, and only once more in the history, was evidently not far from Kewla. Kuḥl, of Vol. I, p. 200, given in the Qámús and Meráṣid, is in the same locality.

785. Ḥubsán (dual of Ḥubs; possibly Ḥibsán, dual of Ḥibs, a dam for water) is not in the authorities, but is once more mentioned in conjunction with Kewla.

786. Dhirwa has already been noted in Vol. I, p. 178, also near Kewla. All four of the places here named were probably in the Jebelu'z-Zeyt ("Jebel Zeit" of the Berlin map), and dependent on Dhafár of the Sherífs.

787. Suwána has been conjecturally placed in Note 550.

788. Suwána and its "covered way" is thus made the centre of the lower section, as Kewla was that of the upper section.

789. The 'Emír Shemsu'd-Dín 'Aliyy son of Yaḥyá was put in prison at Ta'izz, together with the Sultan's cousin 'Esedu'd-Dín Muḥammed, in A.H. 658. He had therefore been a captive twenty-three years at the time of his decease.

790. An instance of a legendary miracle happening to a holy man. Such are still believed in all over the land of 'Islám, as in many parts of Christendom.

791. This collapse of the palace at Ṣan'á', and death of the governor, with others, as also the escape of some others, is remarkable, since no earthquake is hinted at as having occurred at the time.

792. Bewn has been commented on in Note 299.

793. For Jewb see Note 534.

794. Seyr is not marked on the maps, but is mentioned in the Qámús and Meráṣid as a town east of Jened. It is, perhaps, either upon Mount Ba'dán or near to it, since the ruler of this mountain is frequently mentioned at a later period as the Seyrite. See Vol. II, p. 80 sqq.

795. The Judge of Judges was the Lord Chancellor of the realm of Yemen, and had, probably, the nomination of all other judges in the land. He was named to his office by the Sultan and removable at his pleasure.

796. These anecdotes respecting a judge in Yemen, though possibly not to be applied to all without distinction, show at any rate the ideal judge of the country and epoch.

797. Melik Wáthiq 'Ibráhím was the third surviving son of the Sultan Melik Mudhaffer Yúsuf son of Melik Manṣúr 'Umer son of 'Aliyy son of Resúl, being junior to Melik 'Eshref and Melik Mu'eyyed, who successively reigned after their father. He had two younger brothers also. One of these reigned for a short time usurpingly; the other died without attaining a sovereignty; but Melik Wáthiq was placed by his father on the vassal throne of Dhafár of the Ḥabúḍite, after its conquest and the regulation of its affairs. His posterity were on the throne at Dhafár at the time when the present work was brought to a close by the death of Melik 'Eshref II in A.H. 803.

798. For Birásh of Ṣan'á' see Note 260.

799. For Míqá' see Note 682.

800. Menqal is mentioned in the Meráṣid as the name of a place. It is at some unknown spot between Kewla and Ṣa'da, ten miles from the latter (Meráṣid).

801. Menára in Spain is alone mentioned in the Meráṣid. It must be near Menqal, and not very far from Ṣa'da.

802. For Telmuṣ see Note 348.

803. The mountain of the tribe of Benú 'Uweymir is not marked or mentioned.

804. The plain of 'Addán is not marked, nor 'Addán itself. The Meráṣid mentions an 'Addán on the Euphrates.

805. Shaṭib is mentioned as a mountain in the Qámús, and the Meráṣid adds that it is in Yemen, with a castle upon it, of the same name. It was somewhere not far from the Dháhir district, and is twice mentioned again in the history.

806. "Jennát" may very possibly be for Jenáb, as the 'Emír Ṣárimu'd-Dín is next spoken of in Vol. I, p. 211, as being at Thulá. It may, however, be Niebuhr's "Dsjenned" ("Dsjéned" in the Berlin map), between his "Dsjob" and "Tulla." In fact, this "Dsjenned" may be for Jenáb, as it is near the locality.

807. The 'Imám 'Ibráhím son of 'Aḥmed, the Hedewite,

was taken and placed in captivity in A.H. 674. He had, therefore, been a prisoner nine years at the time of his demise.

808. The 'Imám Ḥasan son of Wehhás had been a rival 'Imám since A.H. 656, that is for twenty-seven years.

809. Menqab (a mountain pass, a defile) is probably the "Mnakeb" of Niebuhr's map, "Menakeb" of the Berlin map, lat. 15° 25′ N., long. 44° 17′ E. Its houses are cut in the rock.

810. Qufl has been considered in Note 640. It is mentioned several times in the present section of the history, and always in connexion with the Dháhir district and the 'Emír Sherîf Ṣárimu'd-Dín Dáwúd. It appears that Qufl was now received for the Sultan in exchange for Dhafár of the Sherîfs ceded by him. It had belonged to the 'Emír Dáwúd, and he eventually got possession of it again, as related in Vol. I, p. 211. The Sultan had taken possession of it in A.H. 664, twenty years previously, but must have lost or ceded it again. There is nothing to enable one to assign a definite position to it, but it must have been in or near the Dháhir district.

811. The Apostolic Tradition, *'el-ḥadíthu'n-nebewiyy*, consists in relations of what Muḥammed said or did on particular occasions, attested by one of his disciples, and handed down to posterity by a chain of known witnesses. A knowledge by heart of the very words reported by the first witness, and of all subsequent variations, if any, as also of all the links of witness from first to last, is requisite in a doctor of tradition; since these constitute, next to the Qur'án itself, the chief foundation of the jurisprudence of 'Islám, as well as being the only source of its early history. There are collections of them of great celebrity.

812. For this collapse of the palace and death of the governor see Vol. I, p. 202. The prodigy that saved the judge was of course a subsequent embellishment of the narrative, imagined by himself or some pious biographer; but his escape was a very narrow one.

813. As the caliph Musta'ṣim, last of the line of 'Abbás at Baghdád, was killed there by the invading Tartars of Halágú

("Holagu") in A.D. 656, the judge must have been in office at Ṣan'á' alone nearly thirty years.

814. Silver coins struck at Ṣa'da in the year A.H. 685 (A.D. 1286–7) in the name of Melik Mudhaffer Shemsu'd-Dín Yúsuf son of 'Umer son of 'Aliyy son of Resúl, after the conquest of that city, should be interesting to collectors and public museums.

815. Ḥawbán is noticed in the Qámús as a place in Yemen, and from its more particular mention in Vol. II, pp. 29 and 140, it was situated between Ta'izz and Jened, on the road between Thu'bát and the latter town. Niebuhr's map shows a "Mount Haubân" just at that point. In his text, vol. ii, p. 313, he says that "the country about Dsjafâr is called Haubân from the mountain." Niebuhr's "Dsjafâr" is perhaps for Jifár, pl. of Jefr (a well, not deep, and not cased or only partially cased with stone). We may venture to take it for the Ḥawbán of the history, and give it as in lat. 13° 38′ N., long. 44° 10′ E.

816. "Jeshib" may be read Khasheb, which is said by the Meráṣid to be a region in Yemen, and the Qámús gives Dhú-Khasheb as the name of a place there. Járúd is a man's name. Maṭira, as is said in Note 300, is given in the Meráṣid as the name of a country in Hemdán; and Ḥiṣn-Dhífan (Dheyfán, Dheyefán) would appear to be the "Theffan" of the Berlin map, in lat. 15° 37′ N., long. 44° 17′ E.; said in the Golius Manuscript to be at a day's journey distance northwards from Ṣan'á' towards Khaywán and Ṣa'da. The recent Turkish Yemen syllabizes it as Dheyefán. Of course, the visitors to the Sultan's guest were deputations from the places named, and Járúd will be a clan so called.

817. As already mentioned, Yúsuf was the real name of the Sultan, Melik Mudhaffer, who is addressed in the verse.

818. The exemplary scrupulousness here attributed to the "jurist," who, it will be remarked, is also a merchant or wholesale druggist, is every now and then met with in 'Islám as elsewhere. But, to refuse dealing with a customer who declines to take coins of too light a weight, is certainly remarkable.

"To hoard coins in hopes of a rise in their value" would appear to be some special usage. Usually "to hoard" or hold back a commodity from the market, so as to superinduce a fictitious rise in price, is what is understood by the word used in the history. But it would appear by the context that the jurist-merchant 'Ebú Ḥujr, though he would be forced, in a mart of mixed nationalities as 'Aden then was, to examine the coins tendered to him in payment, so as not to be defrauded by spurious forgeries, or by clipped, cut, or broken pieces, did not reject such current coins as might be more or less worn and light of weight, as his customer from Jened, the man of 'Ibb, boasted that he was used to do; which rejection both parties agreed in calling *'iḥtikár*. Selection of coins of full or current weight, as practised by bankers and money-changers, is termed *'intiqád* in Arabic, and is quite a different thing from *'iḥtikár*. What may have been so severely disapproved of by 'Ebú Ḥujr in his Jened customer was, perhaps, the inflicting unmerited loss on others by passing light coins only, and really hoarding those of good weight for use in wholesale purchases. Otherwise, to be merely careful and refuse coins when worn almost or quite beyond recognition, is but common prudence, was evidently practised by 'Ebú Ḥujr himself, and is in daily use, even by grocers, publicans, and conductors of public vehicles everywhere.

819. "Mesjidu's-Semá'" means, literally, the Mosque of Hearing (the Mosque of Audition); but technically it probably does not mean "to hear books recited"; it rather signifies where music is heard or listened to, as played by dervish performers while other performers execute the dervish twirl or dance, as may be inferred from a paragraph in Vol. II, p. 221.

820. The yearly due as alms out of the capital of a Muslim's property, here termed in the original *'el-farḍu'z-zekewiyy* (اَلْفَرْضُ ٱلزَّكَوِيُّ), is a fortieth part (with certain legal abatements); so that 'Ebú Ḥujr was a man worth from one million six hundred thousand to two millions four hundred thousand pieces

of silver, and more, according to the legal deductions valid in his case.

821. This is an instance showing that although suicide is less common among Muslims than with Christians, it is not an unknown event. The sequel to this story is yet more remarkable.

822. A legendary instance of a dream being as binding on a person's conduct as information received while awake would be.

823. Another dream, but this time relating to what may have occurred in the imaginary land of spirits.

824. Nothing definite here to fix the position of Qufl. In Vol. I, p. 211, the 'Emír Dáwúd was left at Thulá. Now he goes towards Ṣa'da, then held for the Sultan; meets his nephew, and the two have recourse to the 'Imám, who marches against Ṣa'da. This leaves the site of Qufl quite undecided.

825. Derwán still remains without a definite site. See Notes 519, 966.

826. Ḥujr, now first mentioned, does not occur again in the history. It is said, in the Qámús and Meráṣid, to be a town in the district of Bedr in Yemen. But as Ḥujr is south of Ṣa'da, so, we may infer, is the otherwise unplaced district of Bedr.

827. "Derb" (the Derb, الدَّرْبُ) may be the main or the outer works of Ṣa'da itself; for, though the Sultan sends more than one expedition towards that quarter, his troops are not said to enter it again until we reach Vol. I, p. 257, where he marches in person.

828. Jewf, here, is the low-lying hollow country lying east and south from Ṣa'da, in valleys round three sides, north, west, and east of the Dhâhir, so that marshy Suwána is placed in it.

829. Fakhra is not again mentioned.

830. For Kewla and Dakhṣa see Notes 783, 784. Záhir, already noticed in Vol. I, p. 200, is mentioned in the history of Ḥasan Pasha as being a town in the Jewf region, but is not given in the Golius Manuscript.

831. It is doubtful what place Naqíl may be here. Two

places of the name have already occurred, one in Vol. I, p. 137, the other in Vol. I, p. 170.

832. Melik 'Eshref is noticed in Note 644.

833. For Dheyfán see Note 816.

834. 'Anán and Khaywán have not been mentioned before, and Khaywán does not again occur in the history. They are both well-known places, though 'Anán is not distinctly mentioned in the Qámús, the Meráṣid, or the Golius Manuscript. It is shown on the Berlin map, in lat. 16° 45′ N., long. 43° 54′ E. Kheywán is given in the Qámús, the Meráṣid, and the Golius Manuscript. It is in lat. 16° 37′ N., long. 43° 37′ E., on the Berlin map; and is a station on the high road from Ṣan'á' to Ṣa'da and Mekka.

835. Qubba is here first mentioned, and recurs more than once. It is not on the map, and it is not given in the geographies; but it was, apparently, in the Dháhir, and not far from Kewla, though held by the 'Emír Sherif Ṣárimu'd-Dín Dáwúd b. 'Imám.

836. Dhafár of the Sherífs in the upper Dháhir.

837. This, the 'Emír Jemálu'd-Dín 'Abdu'lláh b. 'Aliyy b. Wehhás, later, made peace with the Sultan and entered his service. See Vol. I, p. 308.

838. One of the gates of Ṣan'á', the "Gate of God's Aid" or "Gate of Victory." Many fortified cities have a gate so named, as had Dhafár of the Sherífs, for which see Vol. I, p. 266.

839. For Ten'um, on Mount Ten'um, see Note 379. Its site is not known.

840. "Certain tribes of the righteous," *'el-qabá'ilu'l-'akhyár*, must be, or must have been, a special local term, perhaps for the Sherífs, or for Qureysh tribes in general. Not one of the four tribes is ever noticed again.

841. Melik Mu'eyyed, now first mentioned, was the prince Melik Mu'eyyed Hizebru'd-Dín Dáwúd, second son of the reigning Sultan Melik Mudhaffer Yúsuf b. 'Umer b. 'Aliyy b. Resúl. He became Sultan of Yemen afterwards, succeeding his elder brother Melik 'Eshref I.

842. The tribe of Jushem is given by the Qámús as a clan of the people of Yemen. For Beyt 'En'um see Note 620; in Vol. I, p. 306 it becomes clear that this place was in the Hemdán country, near Ṣan'á'.

843. 'Ummu 'Abída is mentioned in the Qámús as the name of a village near to Wásiṭ, a town in Babylonia, half-way between Kúfa and Basra, in about lat. 30° 53′ N., long. 46° 0′ E. Wásiṭ was founded in A.H. 83 (A.D. 702) by Ḥajjáj b. Yúsuf the Thaqífite, then governor-general of Babylonia; but is now in ruins. The tomb of the great dervish chief, Seyyid 'Aḥmed b. 'Ebú'l-Ḥasan, 'Er-Rifá'iyy, is at the village of 'Ummu 'Abída, where he died in A.H. 578 (A.D. 1182). Convents of the Rifá'iyy dervishes, followers of his rule, are now met with in all parts of the world of 'Islám. He was a descendant of the Prophet through the 'Imám Músá'l-Káḏhim, who died A.H. 153 (A.D. 770).

844. I have not met with an express derivation of the title of Rifá'iyy, borne by Seyyid 'Aḥmed. It was perhaps taken from an intermediate ancestor of the name of Rifá'a, or an ancestor may have been so named, Rifá'iyy, from one of the several meanings of *rifá'a* as a word.

845. "The Rifá'ite garb." Every dervish order has its peculiar garb; of which the "tattered coat," *'el-khirqa*, and the hat or cap, or mitre, *'et-táj*, are the most important parts. On a novice being admitted into an order, he assumes its garb by permission of his Sheykh (elder or superior).

846. Dhú 'Uqayb is not given in the Qámús or the geographies, but from its mention again, Vol. II, p. 5, in connexion with Melik Náṣir's seeking an asylum there after fleeing from Jened to Mount Sevraq after a futile assumption of sovereignty in the latter days of Melik Mu'eyyed, it appears that Dhú 'Uqayb was a village not remote from Jened.

847. Ma'arr and Ma'arra are names of a number of places in northern Syria; but Ma'arr in Yemen is not given in the geographies. Being near to Dhú 'Uqayb, it was not very far from Jened.

848. Dhelúb is mentioned in the Qámús as a proper name of

women only; but the city of 'Ibb is well known. Its latitude is about 13° 59′ N., long. 44° 16′ E., where it lies at the foot of Mount Ba'dán. Niebuhr's map gives it as "Abb," but the Berlin map has "Jbb," somewhat better.

849. For the "canton of Mikhláf" see the last paragraph of Note 291.

850. The 'Emír and Sheríf Ṣárimu'd-Dín Dáwúd son of the 'Imám first paid a visit, with his elder brother, to the court of the Sultan thirty-seven years before his death, as related in Vol. I, p. 146. During the rest of his life he was generally at war with the Sultan, and, never 'Imám himself, he was a restless maker of 'Imáms.

851. This is the Sultan himself, Melik Mudhaffer Yúsuf son of 'Umer, and also father of Melik 'Eshref 'Umer, who succeeded him as Sultan.

852. "Our father," here, does not mean "your father and mine," for the Sultan was not of the 'Emír's race, or a Seyyid. The meaning is "my ancestor and my son's ancestor," alluding to the Prophet Muḥammed, ancestor of all the Sherífs and Seyyids of 'Islám, through his daughter Fáṭima, mother of Ḥasan and Ḥuseyn. Ṣárim and his son were, therefore, being Sherífs, two of Muḥammed's children, for whom the Prophet is to be allowed to intercede with the Sultan, since he is also the intercessor with God for the sins of all Muslims, including the Sultan, who had sinned against him by dealing unjustly, according to Ṣárim, with Ṣárim and his son by imprisoning the latter as a hostage.

853. The Sultan Melik Mudhaffer is here styled Khalífa by the historian for the first time, though he had acted as such ever since the murder in A.H. 656 of the last of the 'Abbásiyy caliphs of Baghdád, 'El-Musta'ṣim-bi'lláh.

854. "His ancestor," i.e. Muḥammed.

855. Another instance of a dream, in which "the Prophet" Muḥammed is seen and heard speaking.

856. Like Ishmael, the sons of Muslim fathers are not circumcised until they attain to about the years of puberty.

Usually a number are circumcised at one time, together with the boys of all neighbours, dependants, and the poor. The ceremony is made the occasion for feasting, with open hospitality to all comers during the day or for a week.

857. This is Dhafár of the Sherífs, for which see Note 578.

858. For Telmuṣ near Ṣa'da see Note 348. It is here for the first time explicitly said to be "near Ṣa'da," as the Meráṣid explains it. The history of Ḥasan Pasha, the Golius Manuscript, and the recent Turkish history of Yemen do not mention it.

859. Mount Lewdh, the Hill of Refuge, is mentioned in the Qámús and the Meráṣid as لَوْذُ ٱلْحَصَى (*lewdhu'l-ḥaṣá*), which may mean Mount Lewdh of the pebbles, or Mount Lewdh of the frankincense plant. The Meráṣid places it in Yemen. It is not very far north, and perhaps a little to the east of Ṣan'á', as Melik Mu'eyyed came home by the crests of the range.

860. For Ten'um see Note 379.

861. The Jurist and 'Imám 'Ebú'l-'Abbás 'Aḥmed b. Músá b. 'Aliyy b. 'Umer b. 'Ujeyl, commonly known as "The Jurist," the son of 'Ujeyl ('El-Faqíh, 'Ibnu 'Ujeyl), lived in the village of Ghassána, غَسَّانَة, according to 'Ibnu-Baṭúṭa (Voyages, ii, 171), since become a town of some importance, bearing the name of Beytu'l-Faqíh (House of the Jurist), in lat. 14° 32′ N., long. 43° 24′ E. It is about twenty miles north by west from Zebíd. The Jurist's tomb is in the cemetery of Beytu'l-Faqíh, an object of great veneration. 'Ibnu-Baṭúṭa visited the tomb in A.H. 731 (A.D. 1331), and travelled with the Jurist's son thence across the mountains to Jubla, going thence to the Sultan, Melik Mujáhid, at Ta'izz. Niebuhr's party visited Beytu'l-Faqíh, and he describes it in vol. iii, p. 198, where he also mentions Hamilton's notice of the town in his "Account of the East Indies." The biography and obituary of the Jurist in Khazrejiyy's history hence acquire an additional interest.

862. For Feshál see Note 423, and for Melik Wáthiq see Note 797.

863. For Derwán see Note 966.

864. "David erred" is perhaps an allusion to Qur'án, xxxviii, 23, 25, though not exactly in the same words. Dáwúd (David) was the name of Melik Mu'eyyed.

865. For Ḥajja see Note 290.

866. "Birásh in the Ma'ázib country" is, apparently, the same place as Birásh of the Báqiriyy clan, of which mention is made in Vol. I, p. 165, with a note on the subject.

867. For Shaṭib see Note 805. In Rutgers's history of Ḥasan Pasha the place is called Shadḥib, the middle letter of the name being dotted. It appears there to be not very far from Mida', for which see Note 266, and on the way from Ṣa'da to Mida', passing by 'Ader or 'Adher (Asarîe of Niebuhr, Asserie of the Berlin map, lat. 16° 25′ N., long. 43° 35′ E.). This is too indefinite to fix the site of Shaṭib nearer than, perhaps, about lat. 16° 0′ N.

868. Luweyy son of Ghálib (son of Fihr-Qureysh) was Muḥammed's ancestor in the ninth degree. The Sherífs were, of course, among the chief of his posterity.

869. "Májilán" is simply the dual of *májil*, which means a pond, pool, lock, mere, or lake collected at the foot of a hill. Májilán, then, means The Two Pools; and this, of course, is not on the maps.

870. The Májil of Ṣa'da, the Pool or Lake of Ṣa'da, is evidently at some considerable distance from the Two Pools of the Dháhir; but the map does not show it. The pool must be at the foot of a hill, and probably at some little distance from Ṣa'da proper.

871. The Red Mound would be a part of the hill or hills at the foot of which was the Pool of Ṣa'da.

872. At Kewla and Bewn we once more reach ascertained sites on the return to Ṣan'á'.

873. Melik Wáthiq 'Ibráhím son of Yúsuf son of 'Umer son of 'Aliyy son of Resúl became thus the founder of a new Resúliyy dynasty at Dhafár of the Ḥabúḍite, which lasted about as long as the parent stem. See Vol. II, pp. 255, 272.

874. For Ḥaḍúr see Note 363; and for the Shihábite district Note 360.

875. For Qubba see Note 835.

876. This is Dhafár of the Sherífs, for which see Notes 349 and 578.

877. Werwer, here first named, is mentioned several times in the next two hundred pages, and is said in the Meráṣid to be an important fortress depending on Ṣan'á' in Yemen. It is not on the maps, but was not far from Dhafár of the Sherífs, as the Sultan encamped there to carry on the siege of Dhafár. It may be conjecturally placed in about lat. 16° 13′ N., long. 44° 35′ E.

878. For the first appearance of the 'Emír Humámu'd-Dín Suleyman son of Qásim, a cousin of the late 'Emír Ṣárimu'd-Dín Dáwúd son of the 'Imám, see Vol. I, p. 298, where he seizes Dhafár.

879. The Khalífa being the Sultan Mudhaffer.

880. Ḥáretu'l-Jebel (quarter or parish, district or canton, of the mountain) is not marked or mentioned. It was probably the most hilly part of the inhabited district of the Ḥaḍúr region.

881. Qusṭ, the aromatic plant 'costus' of the ancients, of two kinds, Indian and Arabian; the former is said to be *Aucklandia costus*, and is dark and bitter, whereas the Arabian costus, called also the maritime costus, is white and sweet. When costus alone is named, the white, sweet, Arabian, maritime kind is understood. Greek costus, again, is the elecampane, *Insula helenium*. As the name of a place it is not mentioned in the authorities.

882. Raḥba, Raḥaba, or Ruḥba (an open space, a widish plain in a valley), are names of many places. Near to Ṣan'á' there are a Raḥba and a Ruḥba, each with gardens and trees.

883. Rehiqa, only twice named, was evidently not far from Mount Ḥaḍúr.

884. Beyt Shu'ayb, mentioned but this once, was probably in or near to Ḥaḍúr.

885. The land of the son of Wehhás appears to have been not far from the district of Ḥaḍúr, perhaps within its limits.

886. The village of the Benú'l-Qadím may have been outside of the Maṣna'a held by the tribe.

887. For Ten'um see Note 379. From the mention of Dhemár a few lines further on, the Ten'um east of Ṣan'á' appears to be here meant; unless the mention of Dhemár be a copyist's mistake for Dhafár, from which the 'Emír 'Aliyy son of 'Abdu'lláh marches to Ṛedmán, and thence to Ṣan'á' in Vol. I, p. 228.

888. The reins of firm command, i.e. of the sovereignty, the commands issuing from which are implicitly obeyed. This abdication of the Sultan in favour of his eldest son is paralleled by that of Sultan Murád II in favour of his son Muḥammed II, the conqueror of Constantinople, in Ottoman history.

889. Thu'bát (Thu'abát, Thu'ubat), here first mentioned in the history, appears to have been a kind of Kensington Palace to Ta'izz, and a few miles to the east of it, higher up in the hills. It was much added to at a later period and strongly fortified. But in the time of Melik Mudhaffer and for some time after it appears to have been a mere royal garden, with a Summer pavilion, taken now as his private residence by the retired sovereign. Whether it was named from its rats or mice, from a particular kind of lizards, or from a kind of trees found there, and all named *thu'ba* or *thu'aba* أُثْعُبَة, is not of much consequence. It may have been named from numerous abundant springs of flowing water. It is marked "Thöbâd" on the maps of Niebuhr and Berlin, in lat. 13° 34′ N., long. 44° 8′ E.

890. For Shaḥr and Ḥaḍramawt see Note 35.

891. For the princess Shemsiyya or Dáru'sh-Shemsiyy see Note 426.

892. 'Aliyy son of 'Ebú Ṭálib, cousin-german, son-in-law, and fourth successor to Muḥammed, is generally held, as the greatest saint of 'Islám, to have often been divinely inspired in his utterances. He reigned as caliph from A.H. 35 (A.D. 655) to 40 (660), and was murdered at Kúfa in Babylonia, his capital, lat. 32° 4′ N., long. 44° 20′ E.

893. "The Mu'áwiya of the age," i.e. the clever and wise politician, but successfully usurping sovereign, who did so much to humble the Sherífs in Yemen, as did Mu'áwiya I, the competitor

of their ancestor 'Aliyy son of 'Ebú Ṭálib, to resist their claim to the sovereignty in his time. He founded the dynasty of the 'Umeyyads at Damascus, which ruled over 'Islám for ninety years, until overthrown by the 'Abbásids, descendants of 'Abbás, a paternal uncle of Muḥammed. One of the 'Umeyyads escaped to Spain, and there founded a branch line of caliphs, of whom the Sultans of Morocco at this day consider themselves the heirs by rightful conquest, founded on an assumed lineal descent from 'Aliyy and Muḥammed.

894. "The west quarter of Ta'izz" is for the reading *maghriba*, مَغْرِبَة. But, by an alteration of the dots, we can get the word Mu'azziyya, مُعَزِّيَّة, the Mu'azz quarter, of which the Meráṣid makes mention, *voce* عُدَيْنَة, as being one of the four quarters or suburbs (*rabaḍ*, pl. *erbáḍ*, رَبَض, أَرْبَاض) of Ta'izz. If Mu'azziyya be the true reading, a corresponding correction will have to be made wherever the "western quarter" of Ta'izz is met with in the translation, *passim*.

895. Dhú 'Udeyna is the name of a quarter in the city of Ta'izz, perhaps with a mosque founded by some prince or grandee named 'Udeyna (Odenathus, the husband of Zenobia, bore the name).

896. The dervish-convent, أَلْخَانِقَة (from Persian خَانْگَاه), where they sometimes meet for devotions and pious exercises, and where a certain number sometimes live and practise hospitality.

897. For Ḥays see Note 192.

898. For Mehjem see Note 295.

899. When Maḥálib itself is not marked on the maps, Wásiṭ of Maḥálib cannot be expected. The Meráṣid mentions Maḥálib as a small town and district a short distance hitherward (northward) of Zebíd. I place it, conjecturally, in lat. 15° 50′ N., long. 43° 3′ E. Among the twenty-one places named Wásiṭ enumerated by Yáqút and the Meráṣid, there is one described as a village of Yemen on the sea-coast of Zebíd, whence arose to power in Yemen, after the year A.H. 500 (A.D. 1106), a certain 'Aliyy son of Mehdiyy. It may be the place here

intended, where the deceased Sultan had built a mosque. But see Note 1367.

900. For Dhafár of the Ḥabúdite see Note 349.

901. The seven accepted versions of the noble Qur'án are different ways of vocalizing the one accepted text. When first written down, the Qur'án had no diacritical points, no dots, no vowel signs, and the like; but only one text with the bare bodies of the letters as settled by the Caliph 'Uthmán in about A.H. 28 (A.D. 648). In process of time seven schools of various methods of vocalizing this one text became founded on the practice of as many eminent companions of Muḥammed and their followers of succeeding generations, during which the dots and vowel points were adopted, so as to fix the correct reading. There are men of learning in 'Islám who can repeat the whole Qur'án by heart. These are styled Ḥáfidh, حافظ. There are others, again, who can repeat the whole sacred volume according to each one of the seven accredited versions. They are called Qári'. The most learned can give the chain of authority for each vocal variation of each varied word, from the earliest times to the periods when the various schools were definitely settled, and when any discordant variations from the readings accepted by one or other of those schools were unanimously rejected. The science of accurately reading or reciting the Qur'án is termed *'ilmu'l-qirá'a*, عِلْمُ ٱلْقِرَاءَةِ (the science of Qur'anic reading or recitation).

902. This prohibition of circumcision by Muslims in China, and its repeal on the intercession of the Sultan, are two interesting events in the history of that country, the sovereign of which, at the time, was of the family of Jengíz.

903. From the expression "north country," 'esh-Shám, here, it is impossible to feel certain whether this poet was a native of Damascus, of Syria, or of the "northern cantons" of Yemen, for which see Note 1360, where the list of the names of those northern cantons is given from the original Arabic text.

904. The castle of Semdán is mentioned by the Qámús

and the Meráṣid as an important fortress in Yemen. It was situated between Laḥj and Dumluwa.

905. The Fedáwiyya (self-devoters), the 'Assassins' of Western historians, were an offshoot of the 'Ismá'íliyya sect of heretic Muslims, who, trained by the 'Old Man of the Mountain,' as he was termed in Europe in the days of the Crusaders, rose to an unenviable celebrity about that time. From the early days of 'Islám self-devoting assassins abounded, apparently taking their origin from Persia. The caliph 'Umer was murdered by one. Three others banded themselves to kill the caliph 'Aliyy, his rival Mu'áwiya, and the ruler of Egypt, 'Amr son of 'Áṣi, at the same hour in Kúfa, Damascus, and Fusṭáṭ respectively. The last two failed, but 'Aliyy fell a victim to the plot. Later, in A.H. 483 (A.D. 1090), Ḥasan Sebbáḥ seized the castle of Alamút in the mountains of Gílán, and founded a dynasty that reigned there until Halágú, grandson of Jengíz, put an end to it in A.H. 654 (A.D. 1256). The princes of this dynasty were the 'Old Man of the Mountain,' and their followers it was who devoted themselves to the removal by murder of anyone they were sent to kill by their prince. It would appear from this passage that the sect, after the destruction of the dynasty by Halágú, took refuge with other communities of 'Ismá'íliyya heretics, perhaps with those established in some of the mountains of eastern Yemen, for which see Note 974.

906. This district, from "the poet of old," has been already quoted, Vol. I, p. 101, in a letter sent by Sultan Melik Manṣúr to one of the family of the 'Imám Yaḥyá son of Ḥamza.

907. By "Sultan," here, Melik Mu'eyyed is intended, who was then a would-be Sultan, shortly destined to become a prisoner, ere he ultimately succeeded to the throne.

908. Ráḥa is not on the maps, but is mentioned in the Qámús and Meráṣid as a site in Yemen. The word means a grassy meadow. It is, or was, probably between Jened and Juwwa, in about lat. 13° 32′ N., long. 44° 22′ E. See Note 982.

909. For the Jaḥáfil tribe see Note 653.

910. For Juwwa see Note 327.

911. The epistle in question is simply a transcription of the first five verses of chap. xciii of the Qur'án.

912. 'Adhíma is not on the maps, or in the authorities. From repeated indications in the history, I place it conjecturally in about lat. 16° 13′ N., long. 44° 30′ E.

913. For Míqá' see Note 682.

914. Míhál (or Mi'hál) is not in the Qámús or Meráṣid; but it would be in or not far distant from Ta'izz.

915. For Bilqís see Note 30. The meaning of the allusion is that the princess was the heroine of Yemen in her time.

916. Ráḥa-of-the-Benú-Sheríf was perhaps the Ráḥa near to Ḥaraḍ mentioned in the Qámús. It was evidently in the country of the 'Imám Muṭahher.

917. Enormous as the dimensions of this spiked "hailstone" appear, such occurrence is explained by meteorologists as a possible fact through the phenomenon of regelation, by which glaciers and icebergs are formed. The circumstance is on authentic record that about the year 1877 a tract of ice many feet thick and extending a mile or so, by a hundred or two hundred yards in width, was found one morning in the north of France, the effect of regelation. The event is given in the *Journal* or in the *Proceedings of the Royal Meteorological Society of London*, where many falls of large hailstones or masses of ice are occasionally reported.

918. The Qurtub Gate of Zebíd. The Golius Manuscript, p. 12, says that Zebíd had walls with eight gates, but unfortunately does not record their names. In the course of the present history five are named, some repeatedly. In Vol. II, p. 56 of the translation the "eight gates" are spoken of as being renovated. For the five gates enumerated see Note 539. The Qurtub Gate was probably the south-eastern gate, leading to the village of Qurtub, on the direct road to Ḥays and Ta'izz.

919. The date-gardens of Zebíd, 'En-Nakhl, here first mentioned, but frequently recurring, must have extended for miles along the brook of Zebíd in the low seaboard country,

from the village of Siryáqús, near the exit of the stream from the hills, to about half-way between the city and the seashore. Near this half-way stood the village of Nakhl, and there, in later times, Melik 'Eshref II erected an extensive palace. The lords of Zebíd in former times, and Melik 'Eshref I, had probably a country house or pavilion in the locality, and to this he used to go for his holiday during his reign, having with him three hundred camel-litters, in each one of which was one of his concubine slave-women (*surriyya*). The excursions were, as will be seen, usually made on a Saturday, at the season of the date harvest. These jaunts were popularly called "The Saturdays ('Es-Subút)" by the people of Zebíd. They are mentioned regularly every year in the history further on, and came to be a constituent in the Spring, Summer, and Autumn migrations of the Sultans. The great African traveller 'Ibn Baṭúṭa, mentions "les samedis des palmiers," سُبُوتُ ٱلنَّخْلِ, in p. 167, vol. ii, of the recent complete French edition. His visit did not happen until the reign of Sultan Melik Mujáhid, son of the Melik Mu'eyyed whom we have just seen shut up in prison for open rebellion against his elder brother, Melik 'Eshref I, whose successor he became shortly afterwards. In the year A.H. 695 (A.D. 1295–6) the month of Sha'bán corresponded to our June, and the dates would then be ripening.

920. Methwa is mentioned in the Meráṣid as one of the castles in the dependency of Zebíd; but Methwa here mentioned is near Dhemár. There may have been two castles of the name; or, the statement of the Meráṣid may be lacking in accuracy.

921. This massacre of Fáris and his comrades by the tribesmen of Medh-ḥij (probably of the clan of 'Ans) took place, it would seem, in the castle of Methwa. This would be, then, perhaps, in their hills, opposite to and west of Dhemár.

922. This plurality of offices, Intimate of the Sultan, Wezír of the realm, and Judge of Judges (Lord Chancellor and Lord Chief Justice in one), in the person of the favourite, is remarkable.

There were but four instances of a Wezír who was also Judge of Judges, down to the date of the history, as is detailed in Vol. I, pp. 242, 243.

923. For Sultan (Melik) Mujáhid see Vol. II, pp. 3 sqq.

924. The date A.H. 802 (A.D. 1399) gives the time when this part of the history was written. See Vol. I, pp. 110, 256; Vol. II, p. 232.

925. For the princess Dáru'sh-Shemsiyy see Note 426. See also Vol. I, p. 230. A lady of great ability.

926. For Dhú 'Udeyna see Note 895. The distinction between 'Udeyna and Dhú 'Udeyna is not clear.

927. Sultan Melik 'Eshref I, Mumehhidu'd-Dín 'Umer son of Yúsuf son of 'Umer son of 'Aliyy son of Resúl, who died thus in A.H. 696 (A.D. 1296–7), after a short reign of less than two years from the abdication of his father Melik Mudhaffer, was a prince of ability, a lover of moderation and justice, but he had little time in which to distinguish himself as a sovereign. He is known as Melik 'Eshref the Less, being quite eclipsed by his namesake Melik 'Eshref II, surnamed the Great.

928. "The Nu'mán of the realm," here, is Melik Mu'eyyed, but Nu'mán son of Mundhir, King of Híra near the Euphrates, had left a great reputation with the poets and writers of 'Islám for wealth, power, and magnificence, although himself a pagan or Christian.

929. Luqmán (usually, but erroneously written "Lokman" or "Locman") is the traditionary sage in the writings of 'Islám, though he is said to have lived in a time of fabulous antiquity.

930. A remarkable *proprio motu* letter. "O such-a-one," addressed to the wezír, is a reprimand; while the expressions "disperse them not" and "collect them together" have each a figurative as well as a literal sense. The former means, figuratively, "ruin them not"; the latter, "reinstate them in comfort."

931. "The palm-groves (*nakhl*) in the vale of Zebíd," and what follows, shows clearly that *nakhl* does not always mean a village, palace, or pleasure-ground of the name, though

sometimes, undoubtedly, it has that sense. The difficulty in Arabic writing, as to distinguishing a proper name, arises from there being no 'capital letters.' The context alone is the guide, and it is not always decisive. *Nakhl* is a noun of multitude, and means 'the date-palm as a species,' or a 'date-grove' or a 'district of palms or of date-groves.' Its singular, or noun of unity, *nakhla*, denotes 'one date-palm.' Both the plural and the singular are used as proper names of sites and of villages. It will be seen further on that the plural can also mean a royal palace as well, built on a site originally occupied, and perhaps still surrounded by a grove or groves of date-palms.

932. Melik 'Eshref's two sons, and his brother, Melik Manṣúr, were subsequently buried also in the college.

933. "The staff of Moses and its swift creep" is an allusion to the rod of Moses changed into a serpent, with its attack on the metamorphosed rods of the magicians in Pharaoh's presence, when it swallowed them up. See Qur'án, xx, 21.

934. "Mundhir" and "'Iṭkál" are unknown to me, as also their "tiaras."

935. "Ṭá-Há," طٰهٰ, variously explained by commentators on the Qur'án, but unanimously asserted to have been applied as an epithet by God or Gabriel to Muḥammed on the occasion of the delivery of this chapter, the twentieth, to which the mystical letters form an introduction. This epithet has become one of the Prophet's symbolical names. "To clasp his skirts" is to ask for his intercession, granted to those alone who believe in him and strive to lead a godly life.

936. Muḥammed, at Mekka, before he went to Medína, prayed not for God's wrath upon those who reviled and persecuted him, but used patience towards them, well knowing that God would either punish or convert them to 'Islám in His own good season.

937. "The son of 'Ed-hem," 'Ibráhím, was born to a throne at Balkh (Bactra, Zariaspa; lat. 36° 48′ N., long. 67° 0′ E.). One day, being out hunting, he heard a voice call to him: "O 'Ibráhím, not for such a pursuit wast thou created!" At once

abandoning his home and prospects, he went to Mekka, joined Sufyán Thewriyy as a dervish, went to Syria, and laboured for his living. Many marvels are related of him, and he died in the odour of sanctity in A.H. 161 or 166 (A.D. 777 or 782).

938. For Bilqís see Note 30.

939. A "brother of ignorant folly" is a fool who considers neither the present nor the future, this life or hereafter.

940. The Intimate, the son of 'Ibád, in Babylonia, was 'Ebú'l-Qásim 'Ismá'íl son of 'Ibád, wezír to the two Sultans, brothers, sons of Sultan Ruknu'd-Dewla Ḥasan b. Buweyhi, of the royal line of Buweyhi, sovereign of 'Iráq. The names, or rather titles, of the brothers were Mu'eyyidu'd-Dewla and Fakhru'd-Dewla, of whom the latter reigned last. 'Ibnu-'Ibád died in A.H. 385 (A.D. 995).

941. Sehfena is mentioned in the Meráṣid as a town in Yemen. It is in the hills to the south of Jened, and may be conjecturally placed in lat. 13° 28′ N., long. 44° 20′ E.

942. The canton, district, or direction of 'Úman (or 'Awemán) may signify the royal palace in or near Jubla.

943. The son of the Hekkárite, nowhere else mentioned, appears possibly to have been the 'Emír Jemálu'd-Dín 'Aliyy b. 'Abdi'lláh b. Ḥasan, father of the 'Emír 'Imádu'd-Dín 'Idrís. He was the principal cause of the defeat and capture of Melik Mu'eyyed in the combat at Da'ís. But when named, he is never styled the Hekkárite or the son of the Hekkárite. He and his son 'Idrís rose to great favour with the Sultan. He does not appear to have ever been confined in the castle of Dumluwa, and there is nothing to show who the son of the Hekkárite really was. Mu'eyyed's severe jailor was Káfúr the Betúlite, captain of the slave-guards.

944. The 'Emír of the Jándár guards was probably the above-mentioned Káfúr the Betúlite, captain of the slave-guards.

945. For Lijám see Note 642.

946. Na'mán is mentioned by Yáqút and by the Meráṣid as the name of three castles in Yemen, two near Zebíd, and the third, Na'mánu's-Ṣadr, as a dependency of Nejád (Yáqút) or

Biḥár (Meráṣid), not further explained. The Na'mán here mentioned is evidently in the triangle between Ṣan'á', Ṣa'da, and Dhafár of the Sherífs, and may be the Na'mánu's-Ṣadr of the two authors, not marked on the maps. Niebuhr (iii, 219) gives the name to one of the two citadels of Súq-Ḥajja.

947. "Kehlán on Mount Sheref" is Niebuhr's Köehlân in iii, 219, Kähhlân of his map, lat. 15° 40′ N., and Kailân of the Berlin maps, long. 43° 32′ E. The Meráṣid says that Sheref and Sherefu Qilḥáḥ are the names of two mountains not far from Zebíd; and the Qámús says that a mountain near Sherefu Qilḥáḥ is named 'Esh-Sherefu'l-'A'lá. Yáqút says the same; and the latter must be the Sheref of our author and of the Meráṣid. Qilḥáḥ has been shown in Note 307 to be in or near the Ḥajja district, as is Kehlán. A difficulty arises with respect to this name, since there is also a place with the name of Kaḥlán, كَحْلَان (the first being written كَهْلَان), on the east side of the great mountain chain, in about lat. 14° 6′ N., long. 44° 37′ E. The Meráṣid clearly and fully distinguishes the two, but Yáqút and the Qámús mention neither, while the Golius Manuscript writes them both كحلان. The Niebuhr and Berlin maps do not show the true Kaḥlán, east of the great mountains, towards Qa'taba (the "Kattaba" of the Berlin map), in lat. 14° 0′ N., long. 44° 50′ E. Rutgers, in the History of Ḥasan Pasha, gives two names to this one castle, apparently; writing both of them كحلان, viz. كحلان الشّرق and كحلان تاج الدّين. He says that the latter was near 'Affár (in Ḥajja), and we have here shown the former to be in Ḥajja also, not near 'Ehnúm, in lat. 16° 18′ N., long. 44° 6′ E.

948. For Qaḥriyya see Note 252.

949. Jázibán is not elsewhere mentioned. It is not on the maps or in the authorities, but must have been at no great distance from Qaḥriyya.

950. Wedd is not mentioned in the authorities as the name of a castle, but as a mountain only. The Benú'l-Ḥárith are not elsewhere mentioned.

951. The oscillations of the Sultans between Zebíd as their

Winter residence and Ta'izz as their Summer quarters had now commenced regularly, when not broken into by impediments.

952. Mewza', here mentioned for the first time, but often recurring, is the "Musa" of Niebuhr's map, as also of the map of Berlin, in lat. 13° 20′ N., long. 43° 32′ E., near Mukhá ("Mocha" of the maps), from which it is at a distance of fourteen or fifteen miles inland, in a due easterly direction. The Meráṣid makes it the sixth station towards Zebíd and Mekka for the caravan of pilgrims from 'Aden. Niebuhr has a supposition that it may be the Mesha of Genesis x, 30, and also the port of Musa of the Grecian geographers. In Vol. II, p. 15, of the present translation a ballista is said to have been brought by sea from 'Aden to Mewza', without any mention of the port of Mukhá (Mokha). This is certainly remarkable, and I know of no explanation, save by conjecture that Mocha was then called the port of Mewza'. The Qámús alone, of the authorities, mentions both Mewza', the sixth pilgrim station from 'Aden, and also Makhá (not Mukhá), the port on the sea of Yemen. Bekriyy and the Meráṣid take no notice of this port, though Hemdániyy, as edited by Müller, gives a Makhá in Ḥaḍramawt and a Mukhá on the coast of Yemen.

953. For the vale of Surdud see Note 435.

954. For Maḥálib see Note 294.

955. Ḥaraḍ, now first mentioned in the history, is the "Harrad" of the Berlin map, in lat. 16° 20′ N., long. about 43° 0′ E., on the high road from Zebíd to Mekka. It was an important town.

956. The Sherífs of the Suleymániyya branch were the near relations and the adherents of Suleymán b. Muḥammed b. Suleymán b. Músá, a powerful chief.

957. This is the first mention in the history of elephants used in Yemen, whether for peace or war. They were usually brought over from Africa, viâ Dehlek, etc., but may have been also imported from India or from Persia. The elephant named Maḥmúd, brought by 'Ebreha, the Abyssinian viceroy of Yemen, against Mekka, in the year of Muḥammed's birth, the celebrated

"Year of the Elephant" (A.D. 571), is famous in the histories of Arabia and 'Islám, being alluded to in Qur'án, cv, 1. 'Ebreha was foiled through his elephant, and he, with every man of his army, was cut off by a pestilence that broke out, figuratively typified by stones cast on them by flights of birds.

958. The "'Esh'úb" tribe is not mentioned in the Qámús. The word itself is of a form, *'ef'úl*, أَفْعُول, not recognized in Arabic grammar; but as there are other tribes with names of this form in Yemen, as the 'Aḥtút, أَحْطُوط, the 'Akhrúj, أَخْرُوج, the 'Ehmúl, أَهْمُول, etc., the form may be of Ḥimyeriyy derivation. The 'Esh'úb tribe belonged to the country round about Manṣúra, Dumluwa, Juwwa, etc., in the region of the Ma'áfir tribes, of which they were, perhaps, a branch.

959. Sámigh is not in the Meráṣid, and is only mentioned in the Qámús as meaning 'a corner of the mouth.' The name occurs in one other place, Vol. II, p. 74.

960. 'Iknít is not in the Qámús or the Meráṣid, and is not a regular Arabic form. Like 'Esh'úb, etc., it may be a Ḥimyeriyy word.

961. The Hot Valley, *'el-wádi'l-ḥárr*, is not mentioned in the geographies, but it would appear from Vol. I, p. 255, to be not far from Dhemár.

962. The castle of Shakhab in Yemen is mentioned by the Qámús and the Meráṣid as being in the Medh-ḥij country. It was apparently not far from Dhemár.

963. Sherja is mentioned in the Qámús, the Meráṣid, and the Golius Manuscript as a place on the seashore of Yemen. The Meráṣid places it too far north, "in the beginning of Yemen, the first part of the district of 'Athther, عَثَّر." The people of Yemen are said in the Meráṣid to pronounce the name 'Ather, without reduplication. It is there said to be the mountain of Tebála (in about lat. 19° 42′ N., long. 42° 29′ E.), whereas the Golius Manuscript places Sherja at one day's journey north from Luḥayya, which is in lat. 15° 42′ N. Sherja may therefore include the coast between 'Ebú 'Aríṣh and the Luḥayya, or

a part of it in about lat. 16° 0′ N. It was a place of anchorage, landing, and embarcation, though dangerous for shipping in storms.

964. 'Ehwáb is mentioned in the Qámús under the form of 'Ehweb, أَهْوَب, in the Persian and Turkish translations, but as أَهْوَاب in the Calcutta edition. According to the Persian translator, this last was the form given by the author of the Qámús, but the older authorities had 'Ehweb, and so defined the name. The Meráṣid gives neither form, nor does Bekriyy, nor the Golius Manuscript. It would appear that 'Ehwáb was, at any rate, the usual local name, and so was preferred by the author of Qámús to the form given by the older writers. The Persian translator gives further information, quoting Ṣaghániyy, viz.: "'Ehweb is the port of Zebíd, near to Alen, علن, and its haven, which is another that confines on Judda of 'Aliyy the Jurist." But none of these names are on the maps or charts. In Vol. I, p. 288, Khazrejiyy has the words: "The sea of 'Ehwáb, the sea-coast of Zebíd."

965. Khazma (or Khazema) is not marked or mentioned in the Qámús, etc. The name does not again occur in the history.

966. Here, at length, Derwán is explicitly said to be in Ḥajja. It is, or was, evidently a different place from Dherwán, which was near to Ṣan'á'. This "near to Ṣan'á'," however, is but relative, for Dherwán would really appear to have been not far from Saḥúl and Jubla.

967. For the countries of Ḥimyer and Ṭarf see Notes 589 and 302. Ṭarf was between Ḥimyer and Ḥajja.

968. Jumrán (or possibly Ḥumrán or Khumrán), though not marked, and not mentioned in the locality by the geographies or the Qámús, is evidently in or near to the Dháhir district.

969. For Eshyaḥ see Note 567.

970. The Sheríf 'Idrís son of 'Aliyy, surnamed 'Imádu'd-Dín, became a very distinguished personage in the service of the Sultan.

971. The castle of Dheyfán (Deifân of the maps) is near 'Azzán and Maṣna'a, a good distance north-east from the "Theffân." It is placed in lat. 15° 58′ N., long. 44° 37′ E.

972. The castles of 'Adhíma and Míqá' are mentioned, and their sites indicated in Notes 682, 912.

973. "The Kárimiyya ship captains." Dozy's "Supplement aux Dictionnaires Arabes" explains the Kárimiyya merchants, اَلتُّجَّارُ اَلْكَارِمِيَّةُ, by the parallel expression of 'Ibnu-Baṭúṭa, iv, 49, اَلْأَكَارِمُ بِدِيَارِ مِصْرَ, and says that كَارِمِيٌّ is a corruption of كَانِمِيٌّ, which signifies a man of Kánim. The men of Kánim, the Kánimites, are a nation of negroes in the land of Kánim, Central Africa, near the great lake Chád. Individuals of this nation come and establish themselves in Egypt, where they trade in spices brought from Yemen. Whether their ship-captains were of their own nation does not appear. Dr. Barth visited their country, which is due south from Tripoli. He brought back an Arabic history of the country, and a translation of this was published in the Journal of the Royal Asiatic Society for 1862.

974. The castles of 'Arás and Erbáb (or 'Eryáb) were perhaps not far from Kaḥlán, said in the Golius Manuscript, p. 19, to be inhabited by heretics of the 'Ismá'íliyya sect. Bekriyy makes the second name to be 'Eryáb; but the Meráṣid says it is plural of رَبٌّ, and therefore must be 'Erbáb. It is placed, however, where 'Eryáb should stand in alphabetical order, and it is said to be a town of Yemen in the district of Qaydhán, not far from Dhú-Jibla. Bekriyy makes 'Eryáb to be the home of Seláma of Dhú-Qá'ish, who was eulogized by 'El-'A'shá and Ḥassán (b. Thábit).

975. For a short account of the 'Ismá'íliyya heretics see Note 905 on the Assassins known as the Self-Devoters, 'El-Fedáwiyya.

976. Mughíra (not Mughayra as D'Herbelot's "Mughairah" would imply, and who was not in the line of Khálid b. Welíd, as that learned author asserts) embraced 'Islám in the "Year of the Moat," A.H. 4 (A.D. 626), fought under Khálid in Yemáma, at

the capture of Damascus, in the battles of the Yermúk, of Qádisiyya, Neháwend, and Hemedán. He was present at the judgment of the umpires between the rivals 'Aliyy and Mu'áwiya as to the caliphate, and was governor of Baṣra and of Kúfa in succession, dying at the latter place in A.H. 51 (A.D. 671). He was not of the Qureysh tribe, but was descended from Khaṣafa son of Qays-'Aylán 'En-Nás b. Muḍar b. Nizár b. Ma'add b. 'Adnán. His line, consequently, and that of Muḥammed, Mu'áwiya, and Khálid, do not meet later than Muḍar, Muḥammed's ancestor in the eighteenth degree. 'En-Náś was brother of 'El-Yás or 'Ilyás b. Muḍar, whose wife Khindif Leylá bore him three sons, 'Amr, 'Ámir, and 'Umeyr, nicknamed respectively Mudrika, Ṭábikha, and Qama'a. Of these three, 'Amr Mudrika was Muḥammed's ancestor in the sixteenth degree, and of Fihr Qureysh, progenitor of the Qureysh tribe, in the fifth degree. There is an idea that the names of the two sons of Muḍar were 'Ilnás and 'Ilyás. Like Khálid, Mughíra died a natural death "after long offering himself to slaughter among the spearheads and the sword-blades," as did also the 'Emír Jemálu'd-Dín 'Aliyy.

977. The "Treasury of the Wise as to Dates and Notices" (كَنْزُ ٱلْأَخْيَارِ فِى ٱلتَّوَارِيخِ وَ ٱلْأَخْبَارِ) is the title of a book on history and chronology with biography.

978. The defile of Ṣayd, نَقِيلُ صَيْدٍ, is said in the Qámús to lead up a mountain of great height, named Jebelu Ṣayd. The Meráṣid says that Ṣayd is a very high mountain in the canton of Ja'fer in Yemen, on the summit of which is the castle named Sumáwa, سُمَاوَةُ. But under the word Sumáwa, both the Qámús and the Meráṣid mention only a place in the desert between Kúfa and Damascus; the Meráṣid further adding, "also a water in the desert, or belonging to the Kelb tribe." The Meráṣid, however, gives سَمَاءَةُ (Semá'a) as the name of a strong fortress in the mountains of Waṣáb in Yemen, subject to Zebíd; also of a castle in Mount Muqrá, جَبَلُ مُقْرَى, in Yemen. Mount Muqrá

is not further explained as being in Yemen. In Niebuhr's text and map, copied in the Berlin map, we find "Berg Seif," and "Sumâra" in the neighbourhood of Yerím (lat. 14° 17′ N., long. 44° 23′ E.), and I am inclined to think these are faulty readings for the "Ṣayd" of our text and the "Sumáwa" of the Meráṣid. By referring to Note 344 we find a connexion traced between "Sumát," Semá'a, and Mount Muqrá. The journey of Melik Dhâfir on this occasion from Ta'izz to Ṣan'á', by way of the defile of Ṣayd, Minqada ("Mankale" of the Berlin map?), Ridá', and Dhemár, agrees with this supposition, making it worth serious consideration.

979. Minqada is said in the Meráṣid to be the name of two villages in Yemen, Upper Minqada and Lower Minqada. "Mankale" of the Berlin map is in lat. 14° 8′ N., long. 43° 17′ E.

980. Ridá' is said in Meráṣid to be the city of the Persians in Yemen. Our Ridá' must be south of Dhemár, but can hardly be the "Rödda" of the Berlin map in lat. 14° 12′ N., long. 44° 8′ E.; but see Note 500.

981. The "Mikhláf-Suleymániyy," country of the Sherífs of the house of Suleymán, is perhaps the hilly region to the east of the Vale of Surdud, in the direction of Kehlán on Mount Sheref, for which see Note 947.

982. Ráḥa is here, perhaps, the "Rächa" of Niebuhr, lat. 15° 37′ N., long. 43° 10′ E., in the Vale of Surdud, far away from the Ráḥa mentioned in Vol. I, p. 238, but not very near to Ḥaraḍ.

983. Lu'lu'a is the name of several places mentioned in the Meráṣid, and Niebuhr, iii, 220, gives a Lu'lu'a (his "Lulua") in Hemdán. Our Lu'lu'a must have been not very far from Ráḥa. See Note 1032.

984. The 'Ajálim tribe of Yemen is mentioned in the Qámús, with its adjective 'Ajlemiyy. From the present passage we learn that their country is near Laḥj, and that they are or were neighbours of the Jaḥáfil tribe. See Note 653.

985. The Defile of 'Ujeyb, Naqíl 'Ujeyb, is not marked, but 'Ujeyb itself is mentioned in the Meráṣid as a place in Yemen.

986. The "Ta'izz" here mentioned is Ta'izz of Dhafár of

the Sherífs; not the Sultan's Summer capital. Neither is it the Ta'izz of Ṣa'da. It is an outwork of Dhafár.

987. Qunna (a mountain peak) here occurs for the first time. It was a twin outwork, with Ta'izz, of Dhafár of the Sherifs.

988. The Benú-Sháwir are given in the Qámús as a branch of the tribe of Hemdán. They are mentioned again in Vol. II, p. 195, as being attacked by the 'Imám.

989. 'Áriḍa may possibly be the "Aruhsa" of Niebuhr and the Berlin map, in lat. 15° 40′ N., long. 44° 2′ E. The Meráṣid gives a "Lower 'Áriḍa" as a village of Yemen, in the Yefániyya country, which cannot be distinctly made out.

990. Dhafár is here the Dhafár of the Sherífs, Dofar of the maps, in lat. 16° 16′ N., long. 44° 37′ E.

991. The mountain Ṣubḥ is not on the maps or in the authorities. It is, of course, in the vicinity of Dhafár.

992. For Qunna see Note 987.

993. This Qáhir may have been a castle of Dhafár itself, as Qunna and Ta'izz were its outworks on commanding summits outside the town. There was a Qáhir in Ḥaḍúr, for which see Note 745.

994. Werwer is defined in Note 877.

995. The "Gate of Aid" (Bábu'n-Naṣr) of Dhafár of the Sherífs; see Note 838.

996. The "Gate of Khayber" shows that Dhafár of the Sherífs was a town large enough to require two gates at least, its "Gate of Aid" having been already noticed. The town of Khayber being far away, to the north of Medína, and in lat. about 25° 50′ N., long. 40° 10′ E., the Gate of Khayber will have been a northern gate; and consequently the Gate of Aid will probably have been a southern gate.

997. The Telmuṣ here spoken of was one of the castles of Ṣa'da.

998. For Ḥadda see Note 361.

999. Ḥuqúb is not on the maps or in the authorities. It was evidently near to Ḥadda.

1000. Shureyb is mentioned in both the Qámús and the

Meráṣid, but not in a manner to apply here. It was also, to all appearance, in the vicinity of Ḥadda. See Note 1049.

1001. We may place Mida' in about lat. 15° 36′ N., long. 43°55′ E. Is Niebuhr's "Medem" a guess for it in lat. 15°32′ N., long. 44° 24′ E.?

1002. Khurthán is mentioned in the Qámús as the name of a man; perhaps of the builder of the castle. This may be the Khurfán of Niebuhr, iii, 228, خرفان for خرثان, in the same district; especially as the name is printed with the old Italic *f*, and may have been written with *f* for *s*, as in iii, 341. His Khurfán is in lat. 16° 19′ N., long. 44° 19′ E., in the Berlin map, but is there written "Churfân." It agrees fairly with the narrative.

1003. The Shefálít (pl. of Shiflát or Shuflút) are not mentioned in the Qámús. Further on, Vol. II, p. 13, they appear to be a tribe inhabiting a part of Mount Ṣabir not far from Ta'izz, or in the hills above Jened. They were probably mercenaries.

1004. The "Mount of Recognition on 'Arafa," or the "Mount of the Station on 'Arafa," is a roundabout way of saying "on Mount 'Arafát." For the rite of taking up one's pilgrimage-station at Mount 'Arafát on the 9th of Dhú'l-Ḥijja, the day before the slaughter of the sacrificial victims at Miná on the 10th, see Burton's "Pilgrimage," vol. iii, chapters 30, 31, and Note 592 of the present history.

1005. For Zemzem see Note 371.

1006. Coffee is not mentioned in this list of presents.

1007. Jáhiliyya and Raḥába are not elsewhere mentioned in the history; but for the castle of Jáhiliyy, which is in or near Ḥajja, see Note 609.

1008. For Qunna see Note 987.

1009. For Felela see Note 683.

1010. The castle of Mudára is not elsewhere mentioned in the history, and is not in the authorities.

1011. This Ṣa'íd is not on the maps or in the authorities, though given by them as the name of several localities. It was evidently not very far from Laḥj.

1012. Da'ís is where the Sultan was defeated and made prisoner by his brother's forces after he had taken 'Aden, when in rebellion after his father's death, as see in Vol. I, p. 248.

1013. Ṣuheyb is not mentioned in the authorities, but was not far from Laḥj and 'Ebyen.

1014. For 'Ebyen see Note 458.

1015. Shu'ba could not be expected to be shown on a map. It was probably a mere forking of a path or valley.

1016. Merju's-Ṣuffer (the meadows of Ṣuffer, a place between Damascus and the Ḥawrán, according to the Meráṣid) is celebrated in history for this great victory gained by the forces of Melik Náṣir b. Qaláwun, Sultan of Egypt and Syria, over the troops of Gházán Khán, of the dynasty of Jengíz Khán, in A.H. 702 or 3 (A.D. 1362–3).

1017. For Birk see Note 265.

1018. Quṣayr (the Little Pavilion, dim. of Qaṣr; the "Kossier" or "Cosseir" of maps), on the west coast of the Red Sea, lat. 25° 13′ N., long. 34° 16′ E., opposite Qinna on the Nile ("Keneh" of maps), where a bend of the river comes nearest to the sea, is a port used for crossing to the Ḥijáz by merchants, travellers, and pilgrims.

1019. Judda or Jidda (Jeddah of the maps) is the port of Mekka, and is in lat. 21° 27′ N., long. 39° 15′ E.

1020. The *'irdebb* (about two-thirds of a quarter of grain) is the measure of capacity for corn in Egypt.

1021. Khaṭá (or Khiṭa, Cathay, Northern China; capital, Khán-Báliq or Pekin) is the country whence the old Hittites (Khatti of the Assyrians, Khita of the Egyptians) went forth to subjugate the old world, or to which they retired as a race, with their old name, when broken in other countries. The Qara-Khitá of modern times in Tartary were probably a branch of the primeval race. But the Kelbite merchant from that country was of Arabian descent, probably from the early Muslim conquerors of those eastern countries. The merchandize brought by him as an alms to the two sacred cities, Mekka and Medína, forms a very interesting list.

1022. The "silver of diamond" (فِضَّةُ ٱلْمَاسِ) is a substance unknown to me and nowhere explained. But very probably the expression in its correct form was فِضَّةُ ٱلْمَاسِ (pebbles of diamonds, i.e. rough diamonds).

1023. "The leonine generous one" is the Sultan. The expression is taken from Ḥayder (a lion), one of the titles of 'Aliyy, called also "'Esedu'lláhi'l-ghálib" (the overpowering lion of God), to whom the Sultan is compared in valour and in liberality.

1024. Saddle-beasts of any kind, horses, mules, asses, camels, oxen, etc.

1025. "His 'Aliyyide energy and Ḥasanide valour," i.e. the energy and valour of his race, descended from 'Aliyy through one of his two sons Ḥasan and Ḥuseyn, children of Fáṭima, Muḥammed's daughter.

1026. The town of Benú 'Uweyr is not marked on the maps, nor are the Benú 'Uweyr mentioned in the authorities, in Niebuhr, or in Ḥasan Pasha, though the Qámús gives 'Uweyr as a man's name. The town cannot have been very far from Ṣa'da.

1027. For Ta'izz of Ṣa'da see Note 778.

1028. For the market-place of the progeny of Di'ám (Súqu 'Áli Di'ám) see Note 573, where it is called Súq-Di'ám. See Note 1038.

1029. For Záhir see Notes 622, 643. Rutgers, in his glossary to the history of Ḥasan Pasha, places Záhir in the low country of the Jewf.

1030. For Na'mán see Note 946.

1031. "The 'Emírs of Egypt had wrought foul play on the Sultan." This was, perhaps, the first deposition of Melik Náṣir b. Melik Manṣúr Seyfu'd-Dín Qaláwun. He was three times Sultan, reigned forty-five years in all, and left eight sons, who each successively came to the throne. He was the ninth, twelfth, and fourteenth Sultan of the Baḥriyya Memlúks, succeeding to his brother, the eighth of those Sultans, Melik 'Eshref Ṣaláḥu'd-Dín Khalíl b. Qaláwun, in A.H. 693 (A.D. 1293), Qaláwun having been the seventh Sultan of that class, from A.H. 678

to 689 (A.D. 1279–1290), with the title of Melik Manṣúr Seyfu'd-Dín Qaláwun. This first deposition of Melik Náṣir took place in spite of his brilliant victory over the Tartars at Merj-Ṣuffer between Damascus and the Ḥawrán.

1032. Lu'lu'a, first mentioned in Vol. I, p. 265, remains unplaced. It is to be found somewhere between Birk (in lat. 18° 13′ N., long. 41° 29′ E.) and Ráḥa (lat. 15° 37′ N., long. 43° 10′ E.); probably not very far north from the latter.

1033. The exact locality of this branch of the Juheyna tribe is uncertain. They may have resided in or near to Lu'lu'a on the plain, or in the hills not far off.

1034. Thu'bát had already become a royal residence. See Note 889. It is frequently mentioned subsequently.

1035. For 'Ebyen see Note 458. The city must have been of some importance in those times.

1036. For Qaḥma see Note 541.

1037. A most instructive list of royal presents. Beylaqán is or was an important city in Georgia, between Shirwán and the river Araxes, near the Caspian Sea. It is perhaps the modern "Belwán," on the Araxes, in lat. 40° 2′ N., long. 48° 26′ E., not far north from the junction of the Cyrus (Kur, كُرُ) and Araxes (Eres, أَرَس).

1038. For 'Anán see Note 834. By comparing the present passage of the history with that of Vol. I, p. 277, we may perhaps infer that 'Anán is the market-place of the Benú-Di'ám.

1039. From this passage it would appear possible that a branch of the low, hollow, Jewf country interposes between 'Anán and Ṣa'da.

1040. For Felela see Note 683.

1041. For the "Halt" or "Stand" (Waqfa) of pilgrimage on Mount 'Arefát see Note 592.

1042. 'Udheyb, diminutive of 'Adhb, means 'dear and sweet little water' of the spring or brook so named. In the Meráṣid it is said to be about four miles from Qádisiyya in the direction of the "Tower of the Horns," on the road towards Mekka (from Kúfa). As the old road from Kúfa towards

Mekka would probably be not far from that now followed by pilgrims from Baghdád or from Nejef and Kerbela, we may put Qádisiyya in about lat. 31° 17′ N., long. 44° 20′ E. The Tower of the Horns was near Wáqiṣa on that road; and this latter, "Bír Wáḳiṣa" of the Berlin map, is laid down as being in lat. 30° 18′ N., long. 44° 15′ E. The 'Udheyb water would therefore be in lat. 31° 21′ N.

1043. For 'Ebyen see Note 458. It was at this period of so much importance as to be conferred on a great favourite of the sovereign.

1044. Raḥbán, now mentioned for the first time, is not on the maps or in the authorities. In Vol. II, p. 92 its district is said to be one of the "Northern Cantons," these being Sihám, Surdud, Mewr, and Raḥbán; while in Vol. II, p. 137 it is said to have been united with Ḥaraḍ into one fief. It may, therefore, be placed east of Ḥaraḍ, in about lat. 16° 15′ N., long. 43° 15′ E.

1045. The Benú 'Ubeyda are not mentioned by Niebuhr. They appear, Vol. II, pp. 89, 90, 227, to have been a tribe in the mountainous country between Dhemár and the Wádi Rima'.

1046. These "pensions" had probably been granted to the Jaḥáfil tribe by Sultan Melik Mu'eyyed on coming to the throne, in recompense for their adhesion to his cause, when he rebelled against his brother Melik 'Eshref I, and was made prisoner at Da'ís. They had become refractory later, and the local governor had apparently withheld their pensions, now restored to them by the grateful Sultan's command.

1047. "The lord of Babylonia ('Iráq), Khudá-Benda, i.e. The Hero, in the Turkish idiom." Our author, Khazrejiyy, evidently ignorant of both Turkish and Persian, has invented a meaning for the Persian, Muslim name by adoption, of that sovereign of middle Asia, of the line of Jengíz, known in history by his Mogul or Tartar name of Oljaytu. He was the son of Er-Ghún (Argun) Khán son of Abaqa Khán son of Alawu (Holagu) Khán son of Tolu (Tuli) Khán son of Jengíz Khán. He succeeded his brother Gházán Khán in the year A.H. 703 (A.D. 1303), became a Muslim, and took the Persian name of Khudá-Benda, an equivalent of

the Arabic 'Abdu'lláh (Servant of God, Theodoulos), with the honorific title of Ghiyáthu'd-Dín (Succour of the Religion), and the Arabic name of Muḥammed; so that he is commonly known in history as Muḥammed Khuda-Benda. He founded Sulṭániyya (Sultanieh), between Tihrán and Tebríz, in north central Persia, in A.H. 704 (A.D. 1304), making it his capital in lat. 36° 30′ N., 48° 35′ E. Some maps give it as "Sultania," as though a Latin word. Muḥammed Khudá-Benda died, after a comparatively peaceful and prosperous reign of only twelve years, at the early age of 36, in the year A.H. 716 (A.D. 1316), and was succeeded by his son 'Ebú-Sa'íd. His flag at 'Arafát in A.H. 705 was a novelty, and was due to the peace he had made with the Sultan of Egypt and Syria at Raḥba, a village near Damascus, in the environs of which their two armies were encamped. That village is not shown on the maps, nor is its exact site defined in the authorities.

1048. For Miná, the village of the pilgrims' sacrifices, and also of their lapidations of the devil, see Note 592, and Burton's "Pilgrimage" to Mekka and Medína, vol. iii.

1049 The castle of Qará'i', an appendage of Ṭawíla, is not marked in the map or named in the authorities. For Ṭawíla see Note 630.

1050. From this passage it appears that Shureyb was near Ṭawíla.

1051. Since the birth of Melik Mudhaffer Yúsuf b. 'Umer b. 'Aliyy at Mekka in A.H. 619 (A.D. 1222), when his father was its governor for Melik Mes'úd, of the house of 'Eyyúb, no birth of a future Resúliyy sovereign has been recorded with its date, in the history, until this birth of Melik Mujáhid, who ultimately became successor to his father Melik Mu'eyyed.

1052. The castle of Sábba is not marked on the maps or mentioned in the authorities. Niebuhr, however, mentions (iii, 195) a village of the name of Sabba, marked on his map as "Kubbet-Sabbá," in about lat. 13° 28′ N., seven miles north from Mukhá ("Mochha") and one mile from the sea, a little to the south of his "Jochtilla" ("Yochtoul Mosque" of the

Admiralty Chart), that may be connected in name with our castle on the high and steep, unapproachable hill. The chart shows an isolated peak, with a white house upon it, a few miles inland from "Yochtoul," but gives it the name of "Hamoud Hill." A higher hill than this, but nameless on the chart, is due east from "Mokha," for "Jebel Keterai" is an impossible Arabic name. This may be the site of our author's Sábba, as it is the last high hill southwards on the west coast of Yemen.

1053. For Waṣáb see Note 205.

1054. "The poet 'Ebú'ṭ-Ṭayyib Mutenebbi" was of the tribe of Kinda, and his name was 'Aḥmed son of Ḥuseyn. He first claimed descent from the Kelb tribe in the land of Semáwa, between Kúfa and Damascus. He next asserted himself to be a prophet, whence his surname of Mutenebbi. He was taken a prisoner to Damascus, where many witnesses gave evidence against him. He then recanted, asked for pardon, and was set at liberty. He was born in A.H. 303 (A.D. 915), was seized by Lu'lu', governor of Syria for 'Ikhshíd, Sultan of Egypt, and after his release attached himself to the court of Seyfu'd-Dewla, Prince of Aleppo; went thence to Egypt, attached himself to the all-powerful Káfúr, the black eunuch of 'Ikhshíd, and thence to Persia, to the court of 'Aḍadu'd-Dewla, Sultan of the House of Búya. He then resolved to return to Kúfa; but at Nu'mániyya, on the Tigris, between Baghdád and his destination, he was attacked by a band of marauding Arabs, and slain with his son in A.H. 354 (A.D. 965).

1055. 'Ejna, nowhere else mentioned, is not on the maps.

1056. Rakhákh is not in the authorities, but may possibly be the "Reha" of the Berlin map, seven or eight miles north by east from Laḥj.

1057. A "semúm wind," poisonous, mephitic, is our 'simoom.' It often kills those fully exposed to it.

1058. The Bakhú' tribe are not mentioned in the Qámús, but their locality is decided by that of Ḥaraḍ, for which see Note 955.

1059. Shey'án castle is mentioned in the Qámús as a place

in Yemen; the Meráṣid places it in Sinḥán. It was not far from Bukur and Ḍila' to the north of Thulá, for which see Note 218.

1060. The ballista was mentioned in Vol. I, p. 268, for the first time, as here, in preparation only to be used. It is often spoken of subsequently, with its effects.

1061. Ḍila' is the "Dhilaa" of Rutgers in his Ḥasan Pasha. He says it is between Ṣan'á' and Kewkebán, being also a station for those who go from Ṣan'á' to Thulá. Possibly, it is the "Tuila" of the Berlin map, not noticed by Niebuhr. Tuila is shown in lat. 14° 24′ N., long. 44° 24′ E.

1062. For Bukur see Note 267.

1063. For Bey-Bars see Note 188.

1064. Qús, in Upper Egypt, is the "Goos" of our maps, in lat. 26° 0′ N., to the south of Qinna ("Keneh" of maps), and due west from Quṣayr ("Kosseir" of maps) on the Red Sea coast. It was formerly the chief town of the province, having taken the place of Qift ("Kooft" of maps, the ancient Coptos or Koptos).

1065. For the Kárimiyy see Note 973.

1066. For Thu'bát see Note 889. The name of Maqíliyy was taken from the use or idea of its being a station for a mid-day nap on a journey from Ta'izz eastwards. The description of the pavilion and its pool is very interesting, and shows what wealth must have been spent in their construction and dedication.

1067. The "garden of Ṣálla" appears in Vol. I, p. 288, to have been in or near to Thu'bát also. It is not in the authorities.

1068. Ḏhahrán is nowhere else mentioned. It was evidently in the Ḥajja district. The authorities have three places of the name, but none of them are in Yemen.

1069. This passage approximately fixes the site of the castle of Jáhiliyy and of its district, Jáhiliyya, in Ḥajja.

1070. Shemsán, evidently in or near Ḥajja also, is not given by the authorities. See Note 641.

1071. The actual use of the ballista is here first mentioned in the history.

1072. Juráf is mentioned in the Golius Manuscript as being near to Dhemermer, very fertile and well watered, at half a day's journey from Ṣan'á' towards the north-west, and on the great caravan road to Khaywán, Ṣa'da, Ṭá'if, and Mekka. It is designated Juráfu-Bunyán, and is the Richmond of Ṣan'á'.

1073. For Kehlán see Note 947, and for Ṭawíla see Note 630.

1074. For 'Ehwáb see Note 964.

1075. Fáza was the watering-place on the coast of the Red Sea for the people of Zebíd. The Qámús gives it as a town of 'Ehwáb on the sea-coast of Yemen; but the Calcutta edition erroneously writes اَلْأَهْوَازُ instead of اَلْأَهْوَابُ, rightly given in the Turkish and Persian versions.

1076. Ḍahla is not marked or mentioned elsewhere, but Quráḍa is given in the Meráṣid as a castle in Yemen. For Thu'bát see Note 889. As for Ṣálla, we have seen its construction ordered in Vol. I, p. 287.

1077. The castle of Me'dhún is not on the map or in the authorities, but this passage places it in Ḥajja.

1078. For Sultan Ruknu'd-Dín Bey-Bars the Kháṣṣakí, etc., see Note 188.

1079. Kerek, here, is the famous fortress so often mentioned as "Crac" in the histories of the Crusaders and of the kingdom of Jerusalem. Its walls exist to this day, almost intact, but nomad Arabs alone occupy it. The fortress stands on the high plateau of Moab, east of the Dead Sea towards its southern extremity, and is marked "Kerak" on the maps, lat. 32° 45′ N., long. 35° 35′ E. There are several other places of the name; one in Syria, near Ba'lbek, at the foot of Mount Lebanon; another, the "Crac des Chevaliers," is corruptly marked on the maps "Kalaat el Hosn," which is for Qal'atu'l-Ḥiṣn, and was formerly named by Arabian writers Ḥiṣnu'd-Dáwiya (Deywiya, or Diyyuwiyya); it lies about twenty miles west from Ḥimṣ (Emessa, "Homs" of the maps), and is in lat. 34° 45′ N., long. 36° 17′ E., but is not now inhabited, though in perfect repair.

1080. "The two Sherefs" are the two mountainous districts named simply "Sheref" and "Sherefu-Qilḥáḥ," as is remarked in Note 947 on the authority of the Meráṣ'd.

1081. For Me'dhún see Note 1077.

1082. Khurbús is not mentioned again in the history, nor is it noticed in the geographies or marked on the maps.

1083. The "Ḥibr country" appears from the Meráṣid to be the name of "a valley" without further definition; but from this passage it must be in the neighbourhood of the two Sherefs of Vol. I, p. 289.

1084. For Jáhiliyy see Note 609.

1085. Dhahíra is not again noticed, nor is it in the geographies or on the maps. Its position is to the south of Mount Sheref.

1086. "Sa'd in the district of Ḥibr" is thus shown to lie between Dhahíra and Mount Sheref. The "district," then, and also Khurbús, are also between the two.

1087. "Qáhira in the district of Maḥábisa" is not marked on the map or mentioned in the geographies, neither is the district. *Maḥábisa* is a plural word, and its singular is *muḥbes*. This means 'a person or thing dedicated to service in holy warfare.' The castle and district are near Mount Sheref; but see Note 1132. There were other castles named Qáhira in Yemen, as see in Note 555. The capital of Egypt is so named, and other places also.

1088. For Qilḥáḥ see Note 307. But it here becomes evident that Qilḥáḥ and Mount Sheref are not far from Ḥajja.

1089. "The castle of Qufl," here, may be the place on the Berlin map marked as "Kofl," in lat. 16° 12′ N., long. 43° 14′ E., but it is not near Qilḥáḥ.

1090. "Mount Sáhil" is not on the map or mentioned in the geographies. It must be near Mount Sheref.

1091. "The castle of 'Aqnab," given in the Meráṣid as 'Aqnábu-Dethr, أَقْنَابُ دَثْرٍ, is on the same mountain with Qilḥáḥ, Mount Sheref.

1092. "The castle of Náṣira" is not on the map or in the geographies, but it must also be on Mount Sheref.

1093. Mount Meshela is not marked or mentioned. Its name denotes a place of easy ascent or with soft ground, and it must also be near to Mount Sheref.

1094. The "castle of 'Arús" here mentioned is in or near to Ḥajja, or to Mount Sheref, and far away from the 'Arús near Ṣan'á', as from the one on Mount Ṣabir. See Note 216.

1095. For Shemsán see Notes 641, 1070.

1096. The "castle of Semu'el" is not noticed elsewhere in the history. It is not on the maps or in the geographies; but it must be near to Ḥajja and Mount Sheref.

1097. "The castle of Manṣúra" (of Ḥajja) I have conjecturally placed in lat. 15° 57′ N., long. 43° 18′ E. The "Lower Sheref" appears to extend to this place. For the Manṣúra of Dumluwa, already noticed in Vol. I, p. 218, see Note 1246.

1098. "The castle of the Mes'úla" family who inhabited Mount Ḥarám, or, it may be, the castle of Mes'úla, the property of certain Sherífs who lived on that mountain. Neither the castle nor the mountain is on the map or in the geographies; nor are they again noticed in the history. They were in the Lower Sheref.

1099. "Wádi Ḥárr" (hot valley) is not again mentioned in the history; it is not in the geographies or on the maps.

1100. Hezzán, in Wádi Ḥárr, was perhaps in the hills west of Dhemár, whence communication with the Benú Shiháb country would be easy. It is not on the map or mentioned in any of the geographies, but occurs several times in the next hundred pages.

1101. Qarnu-'Anter (the peak of 'Anter) is not on the map or mentioned in the geographies; neither is it noticed elsewhere in the history. It appears to be the name of a castle or village, probably on an isolated peak or hill, situated on the way between Dhemár and Ḥaḍúr. There is a valley and stream on the maps marked "Chobt-Antar" or "Chobt el Antar" (the Descent of Anter; for Khabtu 'Anter), and just to the

east of it, on Niebuhr's map, is a place marked "Elkarn." This may possibly be our Qarnu-'Anter, and is in lat. 15° 21′ N., long. 43° 40′ E.

1102. Beyt-Berám is not on the map, and is not again noticed.

1103. Beyt-Redm (Rudm, Redem, etc.) is not marked or mentioned in the authorities, but it has been noticed in Note 347 as being not far from Ṣan'á', and occurs again in Vol. I, p. 301, with nothing to define its position accurately.

1104. For Qáhir see Note 745.

1105. For the Benú Khawwál see Note 722. Redmán near Qáhir.

1106. Sá'ila must have been a suburb outside the gate of Ṣan'á', or a ward of the city inside the gate; but which gate?

1107. For Ḥadda and Sibá' see Note 361.

1108. For Ḥaraḍ see Note 955.

1109. Beytu't-Táhim is not again noticed in the history except in Vol. I, p. 178, in the note to which a remark is made.

1110. For Beyt-Khabbíḍ see Note 705.

1111. Ḥázza of the Benú Shiháb is given by the Meráṣid as one of the districts of Yemen.

1112. Ḥáfid is given in the Meráṣid as a castle near Ṣan'á' in Yemen, of the Ḥázza of the Benú Shiháb.

1113. For Sibá' see Note 361.

1114. Rehiqa is not on the map or in the geographies. But, comparing the present passage with that where the name first occurs in the history at p. 227 of Vol. I, it is evidently not far from the district of Ḥaḍúr.

1115. Rewba is not found in the authorities, and does not again occur in the history.

1116. Mefḥaq (or Mufḥaq) is the Möfhak of Niebuhr and the maps, in lat. 15° 3′ N., long. 44° 8′ E. It is not given in the Qámús or Meráṣid, but is found in the Golius Manuscript, without vowels.

1117. For Dherwán see Note 214.

1118. Dhalíma is not on the maps or in the geographies. It must be not very far from Dherwán.

1119. Ṭawrán (Ṭawerán, Ṭúrán) is not in the authorities. It was not far from Hezzán.

1120. For Sheref and Kehlán see Note 947.

1121. For Dhâhir see Note 526.

1122. For Qunna see Note 987.

1123. For 'Azzán see Note 296.

1124. The Sihám Gate of Zebíd was a north-eastern gate, between that of Shubáriq and the Nakhl Gate. Out of the eight gates only five are named in the history, so that others also may have opened between these two.

1125. Ṭaffa must have been a locality outside of Dhafár of the Sherífs, near its castle Ta'izz.

1126. Miftáḥ (a key) was evidently in or near the Sheref and Ḥajja districts.

1127. For Hezzán see Note 1100. The Kurds permitted so to hold it were those who had murdered the 'Emír Seyfu'd-Dín Tughríl at Dhemár, and had then joined the 'Imám against the Sultan.

1128. For "the Jewf hollow" see Note 543.

1129. Jeththa (or Juththa, a round hill), here mentioned in the history for the first time, but repeatedly noticed further on, I place conjecturally in lat. 15° 2′ N., long. 43° 23′ E. The place is here mentioned in a remarkable connexion with Ṣa'da, the Jewf, and Qaḥma, which are wide apart from each other.

1130. Re'su'l-Báqir is not in the authorities. It was probably not far from Mefḥaq, and was either the chief place or the frontier limit of the Báqir tribe.

1131. For Werwer see Note 877.

1132. The Maḥáshima are the same with the Maḥábisa of Vol. I, p. 290.

1133. For Qáhira see Note 1087.

1134. Hebíb is not on the map or in the geographies. All the places named in this paragraph are, like Miftáḥ, in or near the Sheref and Ḥajja districts.

1135. Mount Sa'd was probably the locality of "the town of Sa'd." See Note 1086.

1136. Shejí'a is not noticed in the authorities.

1137. For Miftáḥ see Note 1126.

1138. Mount 'Aqnáb will be the site of the castle of that name mentioned in Vol. I, p. 290.

1139. 'Akkás ('Akkásh, 'Ukkásh, etc.), is not in the geographies, unless the 'Ukkásh of the Meráṣid may have given its name to this place in or near to Sheref or Ḥajja.

1140. For Shaṭib see Note 805.

1141. 'Ehnúm is the name of a tribe. A village of theirs, named in the Golius Manuscript Sheháretu'l-'Ehnúm, is about a day's journey west from Dhafár of the Sherífs, and Hemdániyy, p. 113, l. 17, mentions a market town of theirs, Súqu'l-'Ehnúm, which is perhaps another name for the same place. It forms an equilateral triangle with Khamir and Ḥabla, two stations on the high road from Ṣan'á' to Khaywán and Ṣa'da. I have placed it hypothetically in lat. 16° 18′ N., long. 44° 5′ E.

1142. First mention of 'Esh-Shám, in the sense of North Yemen, except in Vol. I, p. 221, where it also occurs in this sense, and in Vol. I, p. 235, where its meaning is not clear. A list of the cantons or districts of North Yemen (*'el-jihátu'sh-sháméyya*) is given in Vol. II, p. 92, of the history, and the expression is hereafter in continual use throughout. The India Office copy of the manuscript was erroneously styled "A history of Yemen and Syria," but this is now corrected.

1143. Mewqir (Muwaqqir, Muwaqqar) is mentioned in the Qámús as meaning "a level spot at the foot of a mountain," while Muwaqqar is equally given by the Qámús and Meráṣid, the latter suggesting that it may be in Yemen. Our Mewqir must have been one of the valley mouths to the north of the Vale of Surdud.

1144. 'Azzán, here, must be the twin castle of Qáhir in Ḥaḍúr. See Note 296.

1145. For Dhafer see Note 582. It is evident that Dhafer was near Mount Sheref and not far from Ḥajja.

1146. Dáwúd son of Yúsuf was the proper name of Sultan Melik Mu'eyyed, whose brother Melik Wáthiq was. Praise of

the defunct is thus adroitly turned into flattery of the living. Melik Wáthiq is worthy of notice as the first of the Resúliyy sovereigns of Dhafár of the Ḥabúḍite.

1147. Sheykh 'Aḥmed 'Er-Rifá'iyy has been alluded to in Notes 844, 845. He was the founder of the order of the Rifá'iyy dervishes, so esteemed throughout the world of 'Islám, but known to Europeans by the name of 'Howling Dervishes.' This disrespectful appellation has been acquired by them through the fervour of their ejaculations of the name of God in rapid succession in the course of their special devotions. Sheykh 'Aḥmed was descended from the 'Imám Músá'l-Káḍhim, the great-great-grandson of Ḥuseyn son of 'Aliyy and Fáṭima daughter of Muḥammed. The 'Imám Músá died in A.H. 153 (A.D. 770). Sheykh 'Aḥmed was a successor in the fifth degree of Sheykh Shibliyy, who died in A.H. 334 (A.D. 945); he lived at a village near Baghdád, named 'Ummu-'Abída, and died in A.H. 578 (A.D. 1182). Melik Wáthiq was made sovereign of the principality of Dhafár of the Ḥabúḍite in A.H. 692 (A.D. 1292), more than a hundred years after the death of Sheykh 'Aḥmed; so that his visitor must have been a grandson of the Sheykh.

1148. The judge Muntakhabu'd-Dín 'Ismá'íl of Ḥaleb (Aleppo in Syria), is deserving of special notice, as being father of the lady, the Princess Ṣaláḥ, who so successfully ruled Yemen during the captivity of her son Melik Mujáhid in Egypt at a later date. See Vol. II, pp. 8, 15, 38, etc.

1149. For Ḥibr in Ḥajja see Note 1083; but here it is distinctly made to be in the Ḥajja district. For Dhafer see Note 1145.

1150. For Hezzán see Note 1100.

1151. For Ridá' see Notes 978, 980.

1152. This is probably the castle of 'Arús on Mount Ṣabir, for which see Notes 216, 1094.

1153. For Feshál see Note 424.

1154. For the Shubáriq Gate of Zebíd see Note 539.

1155. This pavilion and garden, here named the "Enclosure of Lebíq," appears to be the same as that called the "Garden

of the level watercourse," Bustánu'r-Ráḥa, in Vol. II, p. 198, and subsequent paragraphs.

1156. For Beyt-En'um see Note 620.

1157. For Suheyb see Note 1013.

1158. The land of the 'Esáwida is not marked in the authorities. 'Esáwida appears to be the same with 'Eswediyyún in Hemdaniyy (p. 55, l. 9), and to signify 'the people who dress in black.' They were then rather widely scattered in southern Yemen.

1159. Maqmaḥ is not mentioned in the authorities.

1160. For Dhafer see Notes 582, 1145, 1162.

1161. Ḥaly of the son of Ya'qúb, Ḥalyu 'bni Ya'qúb, here first noticed, is an important town, lat. 18° 54′ long., 41° 40′ E., on the high road to Mekka from Zebíd, and was long the frontier of Yemen on that line. It is said in the Golius Manuscript to have passed under the rule of Mekka before the second Turkish occupation of Yemen in A.H. 977 (A.D. 1569), and to have become known as Ḥaly of the Sheríf. Its port, Mersá Ḥaly, is in 18° 37′ N. long., 41° 24′ E., some twenty-five miles south-west from the town. Gunfudha also serves it as a port, thirty-five miles to the north-west. It had had its independent princes, and the "son of Ya'qúb" was doubtless a local magnate or conqueror with a history, if it could be known; possibly the founder of the inland town at some period when the port became insecure through frequent attacks from the sea.

1162. The castle of Dhafer evidently was a place of importance, from the honours conferred for its cession; but it is not mentioned in the Golius Manuscript.

1163. For 'Arús of Ṣan'á' see Note 216.

1164. For Lijám see Note 642.

1165. "Kesh-Dughdi" is the Arabicized form of the Turkish name Gech-Doghdu (he was born late, too late; or, of the sun or moon, it rose late). This episode of a Turkish adventurer, at first a slave, probably at Ḥamát or some earlier home, shows how talented must have been many of that nation, so as to

become learned, as well as warriors and musical to boot, with a turn for every accomplishment.

1166. The murder of 'Ebú'l-Ghayth by his brother Ḥumeyḍa is typical of the evils of undefined rights to the sovereignty, exactly as was so long experienced in English history of an early date.

1167. Beyt-Ḥuseyn is not in the authorities. It is several times noticed after this date, and appears to have been in the vale of Surdud.

1168. The Muhedhdhib, a name of many books, by 'Ebú 'Isḥáq 'Ibráhím son of Muḥammed of Shíráz, on the details of the law of 'Islám according to the school of the 'Imám 'Esh-Sháfi'iyy, as mentioned by Ḥájjiyy Khalífa, is probably the work here intended.

1169. For the jurist 'Aḥmed son of Músá son of 'Ujeyl see Note 861.

1170. Shujeyna is not mentioned in the authorities.

1171. The apostolic practices, Sunnet, Sunna (not 'Sonna'), are one of the bases of the law of 'Islám, not obligatory, but incumbent on all, out of reverence for the Apostle of God.

1172. Jenediyy the historian of Yemen, first quoted in Vol. I, p. 7, of the present history, and frequently afterwards, was a native of the town of Jened, for which see Note 223. From what he states in this passage he must have been contemporary with the jurist in question, or nearly so.

1173. Mount Sevraq, now noticed for the first time, but occasionally mentioned further on, is the mountain range on the east of the town of Jened, in about lat. 13° 30′ N., long. from 44° 30′ to 44° 40′ E.

1174. For Felela see Note 683.

1175. This 'Esediyya College in the city of Ta'izz is probably the one founded in the Ḥabbáliyy quarter by prince 'Esedu'd-Dín Muḥammed son of Bedru'd-Dín Ḥasan son of 'Aliyy son of Resúl, and mentioned in his obituary given in Vol. I, pp. 189, 190, at the date of his death.

1176. For Shaḥr see Note 35.

1177. For Shujeyna see Note 1170.

1178. "Semker" is a doubtful word. It may be the name of a place, or it may be for the Persian سیمگر, *sím-ger* (a worker in silver, a silversmith; but Dozy gives سَمْكَرِيّ, *semkeriyy*, as meaning a tinman, a tin-plate worker; if so, then *semker* will be the generic name, and *semkeriyy* its noun of unity). In modern Persian سیم, *sím* (silver), has passed through many modifications of meaning. Apparently, it was first applied to base silver coin, which might be copper, pewter, or tin-plate washed over with silver. One of its recent meanings is 'wire,' perhaps from the old silver wires of lutes, etc., and سیم تلگراف is now used to express a 'telegraph-wire.' In this case أَهْلُ سَمْكَرٍ may mean 'the guild of tin-plate workers,' who would have adopted the jurist as their patron saint.

1179. A "mithqál" is a weight of twenty *qírát*, قِيرَاطٌ (a carat), or one hundred grains troy.

1180. This organization of the army of Yemen, and the use of the trumpet as a signal, are noteworthy innovations.

1181. Mount Ṣabir, here mentioned for the first time in the history, but now noticed several times in the following pages, is the "Sabber" of Niebuhr's map, "Saber" of another, "Szabbez" of a third, but correctly given as "Sabir" in the general map of Arabia to Ritter's "Erdkunde," arranged by Kiepert and published by Reimer at Berlin in 1867. It is a long range of mountains south of Ta'izz, and its highest peak is crowned with the castle of Ḥiṣnu'l-'Arús (castle of the Bride or Bridegroom).

1182. This college was named thus by the princess in honour of her brother Sultan Melik 'Eshref I.

1183. "The mosque of the two pillars, Mesjidu'l-Míleyn." Any column, prism, or obelisk, of stone, or of wood, metal, etc., set upright on end, is termed *míl*, doubtless from the Latin for a milestone.

1184. Kedrá', now first noticed in the history, is mentioned in the Qámús, and is said in the Meráṣid to be on the Wádi Sihám.

It was a place of importance, but is not alluded to in the Golius Manuscript or by Niebuhr, nor is it marked on the maps. It recurs several times, and I place it conjecturally in lat. 15° 3′ N., long. 43° 23′ E., on the high road from Qaḥma to Mehjem.

1185. The pavilion named here for the first time, Dáru'sh-Shejira, appears to have been in a wooded park not far from Ta'izz in the direction of Zebíd, and is several times noticed subsequently. It had probably been built or enlarged by Sultan Melik Mu'eyyed.

1186. The sentry's cry of "Blessed is the night!" equivalent to our "All's well!" kept the neighbourhood quiet till the morning, as though nothing of importance had happened, and enabled the officers of the court to take their measures and prevent any disturbance.

1187. "The Qur'án in all seven of its *literatim* versions" is an almost inconceivable riddle to the bulk of European scholars. But originally the text of the Qur'án was written with the bodies only of the letters of the alphabet, without the dots or diacritical points to distinguish the letters from one another when their bodies were of the same shape. Neither were the vowel-points as yet invented, so that the cases of nouns and the conjugations of verbs were left more or less doubtful. Hence arose variants in reading the very same text, and ultimately seven masters of the science of reading the one identical text of the Qur'án were acknowledged by the learned as being possibly correct in their methods. Hence, a first-rate modern reciter of the Qur'án, a Qári', قَارِئٌ, is bound to know by heart all the seven methods of those masters, and all the variations of meaning of the sacred text thence resulting.

1188. 'Adína (or 'Udeyna) is a source of doubts and difficulties in our present state of knowledge. These are somewhat removed by the explanation in the Meráṣid that "'Adína (بِٱلْفَتْحِ) is a village between Ta'izz and Zebíd," and that "'Udeyna (بِٱلتَّصْغِيرِ) is the name of one of the three suburbs of Ta'izz," the other two being 'El-Mu'azziyya and 'El-Meshrefa. But Ta'izz and Zebíd

are about a hundred miles apart, and there is no name like 'Adína on the maps in the whole distance, neither is the town again alluded to in the history. The maps of Niebuhr and Kiepert both show a place named "Adene" on the east of Ta'izz towards Jened and 'Amáqi; also another, "Udden" by name, between Jubla and Zebíd, in the vale of Zebíd. Niebuhr, iii, 213, writes this العدين, which, with his "Udden," will be read 'Udeyn, not 'Udeyna or 'Adína. On the other hand, Niebuhr, iii, 211, says: "On voit encore près de la citadelle *Kähhre*, et comme audessus de Taœs, les ruines de l'ancienne ville d'*Öddene*." Now, "Öddene" is probably for our 'Udeyna, not our 'Adína.

1189. A difficulty of another kind arises from the Meráṣid's naming three suburbs to Ta'izz: 'Udeyna, عُدَيْنَةُ هٰذِهِ, Mu'azziyya, اَلْمُعَزِّيَّةُ, and Meshrefa, المشرفة (without vowels). 'Udeyna, being above Ta'izz and its citadel Qáhira, cannot be our 'Adína, on the road to Zebíd. The name of المعربه (without dots or vowels) is frequently met with in the text of the history; and I have uniformly read it, by mere guess, as *'el-maghriba*, translating it by 'the western quarter.' But it may equally well be read 'el-Mu'azziyya; and if one of the suburbs of Ta'izz was really named Mu'azziyya and not Maghriba, the "Mosque of the Treasurer" may have stood between that suburb and 'Adína. From what has here been said, it will be seen that difficulties surround all these questions.

1190. For the Shubáriq Gate of Zebíd see Note 539. It appears to have taken its name from a village so called, and mentioned in the Qámús as being in the district of which Zebíd was the centre. From a paragraph in Vol. II, p. 23, it appears to have lain east from the city.

1191. The Muqaddima of Ṭáhir son of Bábashádh is not mentioned by D'Herbelot or by Ḥájjiyy Khalífa.

1192. Neither Zujájiyy (maker of or dealer in glass), nor his book on the art of learning and reciting the Qur'án by heart, is mentioned by D'Herbelot or by Ḥájjiyy Khalífa.

1193. The "Tenbíh," by 'Ebú 'Isḥáq of Shíráz, is a work on jurisprudence mentioned by D'Herbelot, iii, 399, under "Tanbih fil fekh" (for Tenbíh fí'l-fiqh), and also by Ḥájjiyy Khalífa, as one of the five chief Sháfi'iyy law-books.

1194. The Sheykh and 'Imám 'Aḥmed son of Muḥammed, Sheykh of the Apostolical Practices in the Holy Court of Mekka, who gave a diploma to Sultan Melik Mu'eyyed, and was consequently his contemporary, may have been the "Thabari Mohieddin" (for Ṭaberiyy Muḥiyyu'd-Dín) given by D'Herbelot, iii, 463; as he is the only 'Aḥmed son of Muḥammed named by him under the title "Thabarí."

1195. The "Collections" of Bukháriyy and Tirmidhiyy contain the traditional acts and sayings of Muḥammed.

1196. The "Ṣaḥíḥ" of Muslim (and there are also works called Ṣaḥíḥ written by Bukháriyy and Tirmidhiyy) contains only the well-authenticated traditions of the Prophet, whereas the "Collections" give all reported, though it may be simply to reject or refute some, and show the weak points of others.

1197. The book "Jemhera," on Falconry, is not mentioned by D'Herbelot, or by Ḥájjiyy Khalífa.

1198. The "Book of the Chase," اَلطَّرْدِيَّة, by 'Ebú Firás, is not mentioned by D'Herbelot or Ḥájjiyy Khalífa; nor is its author noticed by either of them.

1199. The Sultan Melik Mujáhid had a very eventful reign. In the year A.H. 731 (A.D. 1330) his court at Ta'izz was visited by the Maghribiyy traveller 'Ibnu-Baṭúṭa, who describes the Sultan and court at p. 172 of the second volume of the French edition of his travels. The translators have not well understood the text as to the name of the Sultan given by the traveller: السلطان المجاهد نور ٱلدّين علىّ بن السلطان المؤيّد هزبر ٱلدّين داوود بن السّلطان المظفّر يوسف بن علىّ بن رسول. This is translated: "Le sultan belliqueux Noûr eddin 'Ali, fils du sultan secouru de Dieu, Hizbar eddin (le lion de la religion) Dáoúd, fils du sultan victorieux Yoúcef, fils d'Ali, fils de Reçoúl"; but it really

means: "Sultan Mujáhid Núru'd-Dín 'Aliyy son of Sultan Mu'eyyed Yúsuf son of 'Aliyy son of Resúl," and is not quite correct, as the name of Sultan Melik Manṣúr Núru'd-Dín 'Umer is omitted after Yúsuf and before "son of Aliyy." In Khazrejiyy's history the surnames Núru'd-Dín and Hizebru'd-Dín are not applied to Melik Mujáhid and his father Melik Mu'eyyed; but they are probably correct. The details of the audience at which the traveller was presented to Melik Mujáhid are very interesting. The traveller's visit is not noticed in the history. Playfair calls this Sultan "Abd-el-Hassán."

1200. The 'Emír Shujá'u'd-Dín 'Umer son of Yúsuf son of Manṣúr has been mentioned in Vol. I, p. 140, in the paragraph where his ancestor Manṣúr the Inspector first attracts the notice of Melik Mudhaffer at Dumluwa. The murder of Shujá'u'd-Dín by the slave-guards was effected when the Sultan was temporarily dethroned a short time after his accession.

1201. For the Shejira pavilion see Note 1185. The anecdote relating to the Sultan's visit to it, and to his consultation of an astrologer before proceeding thither, might be paralleled from the memoirs of more than one European sovereign of the period.

1202. For Dhú 'Uqayb see Note 846.

1203. The Makháríb quarter of the city of Ta'izz is mentioned only on this occasion of the murder of the 'Emír Shujá'u'd-Dín; but for a place in Syria and a village in Yemen named Makhárib (last syllable with short vowel) see Note 136 and a passage in Vol. I, p. 303.

1204. For the princess Ṣaláḥ, mother of Sultán Melik Mujáhid, see Note 1148, where the death of her father is commented on.

1205. To 'leaven' is to corrupt and suborn by promise or by money, etc. It is a very apt expression; for "a little leaven leaveneth the whole lump."

1206. The 'Esh'úb tribe had their country not far from Dumluwa, Jeba', and Ma'áfir.

1207. Dumeyna, not elsewhere named in the history, is mentioned by the Qámús as a man's name only. The Meráṣid

gives it as a mountain of the Arabians. It must have been situated not far from Dumluwa and Jened.

1208. Khawkhiyya, nowhere else noticed, and not mentioned in any of the authorities, is on the road between Ta'izz and Zebíd.

1209. Seláma, here first mentioned, is a village near Ḥays, and east of that town, in lat. 13° 55′ N., long. 43° 30′ E.

1210. The Manṣúriyya garden (بُسْتَانٌ) was probably inclosed by Sultan Melik Manṣúr.

1211. Qurtub, now first mentioned as a village, is about six or seven miles south-east from Zebíd, and gives its name to one of the gates of the city.

1212. For Semdán see Note 904.

1213. 'Areba, which may be read in various ways, is not in the authorities, but would be to the south-east of Jened.

1214. The Shefálít tribe is noticed in the explanation to Vol. I, p. 268. They are frequently mentioned in future paragraphs.

1215. In Vol. I, pp. 243, 245, this wezír of Sultan Melik 'Eshref I is mentioned as the judge "Ḥusámu'd-Dín Ḥassán son of 'Es'ad the 'Imránite," and this was probably his real name, while that of "Sherefu'd-Dín," here given, is an error of the copyist.

1216. For Beytu'l-Faqíh of the son of 'Ujeyl see Note 861.

1217. For Mewza' see Note 952.

1218. The story here related as having been told by the slave-girl Nukhba is an instance of the superstitious beliefs cherished in the East to this day. In Europe even, such tales are still current in many places, and were universal at the date in question. The "Lady Mother" of the tale is the princess Ṣaláḥ mentioned in Note 1148.

1219. In the East boys, while they are very young, wear their hair long and braided like girls' tresses.

1220. Buṣaybis, a kind of local 'Puck,' the 'genius' of the castle.

1221. "A party of others than themselves" is a party of superhuman sprites and genii.

1222. The valley of Jáḥíf, not in the authorities, lies clearly between Mehjem and Kedrá'.

1223. Tureyba, now first noticed, is a village about five miles east from Zebíd, and slightly to the north. It is shown in Niebuhr's map, and in others, being also mentioned by Niebuhr, iii, 197, as "Toreiba or Träba." The word means 'a little or pet grave,' being diminutive of *turba*, تُرْبَةٌ, a grave or mausoleum.

1224. For Muníf see Note 459.

1225. Za'ázi' is a castle not far from 'Aden and the Jaḥáfil country, south of Laḥj, as see in Vol. II, p. 30.

1226. The 'Awárín of Zebíd appear to have been individuals belonging to an Arabian tribe of highlanders named 'Árún, عَارُون, and to have been employed as porters, or in similar capacities.

1227. For the Shubáriq Gate of Zebíd see Note 1190. In Vol. II, p. 112, it is said explicitly to be the east gate of the city.

1228. For Kedrá' see Note 1184.

1229. For Feshál see Note 424.

1230. For Tureyba see Note 1223.

1231. For the 'Eshrefiyya College in Ta'izz see Note 1182.

1232. The "Large Sandhill," اَلْكَوْزُ ٱلْكَبِيرُ, had a palace or pavilion built upon it subsequently, in A.H. 780 (A.D. 1378). But there were two sandhills, the upper and the lower. See Note 1402.

1233. The Shubáriq Gate of Zebíd may be hence inferred to be its eastern gate, as it is explicitly said to be in Vol. II, p. 112.

1234. Jedír is not in the authorities. It was probably somewhere north of Jened.

1235. Sehfena is mentioned in the Meráṣid as a town in Yemen. It has already been noticed in Note 941 as lying in the hills south of Jened.

1236. 'Uqáqa is not in the authorities.

1237. For Ḥawbán see Note 815.

1238. Mebáh is not in the authorities.

1239. 'Arráf, too, is unknown to the authorities.

1240. 'Aḥibba is not on the maps, nor in the geographies.

1241. 'Ára is not marked or mentioned, unless, as appears

probable, it be the cape called "Saint Antony" in Kiepert's map, with the Arabic name "Arrar" marked with a variant in parenthesis, "Arah." This figures on the Admiralty chart as "Rás 'Ar'ah," but the final letter *h* in most transliterated Arabic names of men and places is usually erroneous surplusage, and "Rás 'Ar'ah" is quadruply erroneous for Re's 'Ára.

1242. "The recently formed coast," 'es-Sáḥilu'l-Ḥádith, is continually growing in parts of the shore of the Red Sea, owing to coral reefs forming and raising obstructions to the free drift of the sand along the coast. The exact position of this "recently formed coast" in A.D. 1325 was perhaps at what then became for a time the port of Ghuleyfaqa, so long the harbour of Zebíd, but now silted up and useless for shipping. In A.H. 731 (A.D. 1330), five years only after this event, the traveller 'Ibnu-Baṭúṭa touched at the "recently formed haven," 'el-Mersá'l-Ḥádith, on his arrival in Yemen, probably the very port of Ghuleyfaqa.

1243. Khabt is mentioned in the Qámús and the Meráṣid as a village near Zebíd. The word signifies a spacious basin-like bottom of level land surrounded by hills.

1244. Hubeyb is not in the authorities.

1245. For Semdán see Note 904.

1246. The "Dumluwa Manṣúra" is the city named Manṣúra lying at the south foot of the Dumluwa range of mountains. Like Dumluwa itself, 'Aden, and other places, it had been held for Melik Dhâhir 'Esedu'd-Dín ever since his father Melik Manṣúr had been deprived of his usurped sovereignty by the rightful Sultan, his nephew, Melik Mujáhid.

1247. Mount Ba'dán, now first spoken of in the history, is a well-known range of difficult hills in about lat. 14° N., long. 44° 30′ E., north of 'Ibb and Ḥabb, and east of Saḥúl, mentioned in every one of the authorities, and marked on all the maps as "Baadan."

1248. Wádi Ḍubá (or Ḍabbá) is not in the geographies, but is evidently in or near to Mount Ba'dán.

1249. For Shewáfi see Note 471.

1250. For 'Aḥibba see Note 1240.

1251. The royal ducat, اَلدِّينَارُ اَلْمَلِكِيُّ, was, probably, the current Egyptian ducat or sequin (*sikka*, سِكَّةٌ) of the time, the title "royal" being a mere rhetorical embellishment.

1252. This Ta'ker, thrice named, must be the mountain at Aden given in the Qámús, but not mentioned by the Meráṣid or Mushterik of Yáqút. It must not be confused with the Ta'ker described in Note 258.

1253. Khaḍrá', here first noticed, must be a village or a 'green spot' near 'Aden.

1254. An "affiliated man" is one of foreign parentage, but born and brought up among Arabians.

1255. The punishment of drowning, first mentioned in Vol. II, p. 30, appears to have been restricted to the early years of the reign of Sultan Melik Mujáhid, as it is not mentioned after Vol. II, p. 67.

1256. "A stallion of eight spans in height, accurately measured," that is, of seventy-two inches, or six feet, or eighteen *hands*; but as an Arabian's hands are very small, his 'span' may not be equal to our conventional span of the tables and dictionaries—nine inches. Youatt, in his book on "The Horse," says that Sir R. Kerr Porter has affirmed that Persian horses are seldom more than fourteen or fourteen and a half hands high, but certainly are, on the whole, taller than Arabian horses. Youatt says that in India the Turkiyy horses are usually from fourteen to fifteen hands high; and he mentions that the English racer "The Colonel," running from 1827 to 1831, was only fifteen hands three inches high; while the mare "Fleur-de-Lis," born in 1822, "the finest mare in form and size ever produced in England," was but sixteen hands in height. The "matchless stallion" of the history is, then, an impossibility, an exaggeration.

1257. The "'Isbáhiyy troops" are here first mentioned. They were a corps of feudal cavalry, bound to do military service whenever called upon. The exact terms of their service in Yemen are not stated in the history. The name is Persian,

sipáhí (a man-at-arms), and from this, in India, has been formed the English barbarism of 'sepoy.'

1258. For Mount Ṣabir see Note 1181.

1259. The 'Ehmúl tribe, now first noticed in the history, must have been quartered near Mewza'; but whether they were highlanders or lowlanders is not made clear by any of my authorities. I have not met with the name in Hemdániyy.

1260. The "castle of Sheríf" (Sheref, Seref, Sedef, as the word may be read) must have been very near to Ta'izz. It may have been the "castle of Shureyf," but Sheref is the only name given in the authorities. One castle so named is said in the Meráṣid to be not very far from Zebíd, and different from the Sheref of Qilḥáḥ. See Note 307.

1261. The 'Esh'úb tribe were at that time, then, near neighbours of Manṣúra of Dumluwa.

1262. The Jenáb here mentioned, if the name is not a mistranscription, must be on the road from Ta'izz to Manṣúra, and would be quite distinct from Jenáb of Vol. I, p. 102.

1263. For Kethíb see Note 696.

1264. A "Hejer" anywhere in the neighbourhood of 'Aden is not on the maps or in the geographies.

1265. For the 'Esh'úb tribe see Note 1261.

1266. The castle of Yumeyn is on Mount Ṣabir, according to the Meráṣid.

1267. Dhákir is given in the Meráṣid as a town in Yemen, from which its mountain receives its name. It is perhaps in the tract south of Manṣúra, Juwwa, and Dumluwa, in the 'Esh'úb country.

1268. "Quds" may possibly be the "Kedis" of Kiepert's map, in lat. 13° 13′ N., long. 44° 23′ E.

1269. Sámigh is also in the country of the 'Esh'úb tribe.

1270. "Horsemen of the Turks" may mean his own Turkish slave-guards of the Baḥriyya; but they may have been volunteer mercenaries or the 'Isbáhiyy troops first noticed in Vol. II, p. 40.

1271. Ḥubájir may, of course, be a misreading for Ḥanájir, or *vice versâ*. See Vol. II, p. 118. The word may possibly

be Khubájir or Khanájir, but none of these variants is given in the Qámús.

1272. Mu'ádim (or Ma'ádim) is not in the authorities.

1273. Ḥasá (or Ḥisá) is not mentioned by the authorities as a place in Yemen. Ḥisá, plural of Ḥasá, is the name of a place, according to the Qámús, but its locality is not given. The plural word means 'shallow surface wells'; and a second plural, *'aḥsá'*, from the same singular, and with the definite article, *'el-'aḥsá'*, الأحساء, vernacularly shortened into Laḥsá, لحساء, is the name of the province on the west coast of the Persian Gulf, north of Baḥreyn and Qaṭar, which is also called Hejer, الهجر, as to its seaboard portion at least. Along the borders of the desert it is full of springs that derive their waters from the range of mountains beyond the desert running parallel to the sea-coast. It is not likely that the son of Munír went so far in his flight.

1274. Evidently the castle of Ta'ker on the mountain of the same name south of Jubla, and dominating that city described in Note 258; not the Mount Ta'ker near 'Aden of Note 1252.

1275. Maṭrán (Maṭirán, etc.) may be a singular or a dual word. The place is not in the authorities, but was evidently not far from Manṣúra.

1276. The Jehmeliyya market-place, in or outside of the city of Ta'izz, is not again noticed in the history, save twice in Vol. II, p. 62, where it appears to be either close to or inside the city.

1277. The Jubeyl quarter of the city of Ta'izz appears to be different from the village of Jubeyl, which was at a little distance west of the capital, on the road from Zebíd. The Jubeyl quarter of the city was possibly the south-west quarter, looking out upon the village of the name, for which see Vol. II, p. 62. This year, A.H. 731 (A.D. 1330), the Court of Sultan Melik Mujáhid at Ta'izz was visited by the Morocco traveller 'Ibnu-Baṭúṭa, as related in the second volume, p. 171, of the French edition and translation of his interesting travels.

1278. For the Mikhláf district see Note 291.

1279. The Ḥadaqiyya district, with its castles, will probably lie somewhere in the vicinity of Jened. The Golius Manuscript mentions a district in that neighbourhood, named in Turkish Jennet Owasi (the plain of Paradise). But, as *ḥadaqa* and *jennet* both mean 'a garden' in Arabic, it may be that "Jennet Owasi" is the "Ḥadaqiyya district." It lies south of Jened, on the outskirts of Mount Ṣabir.

1280. Whether this was the Ta'ker near Jubla, or that near 'Aden, would be freed from doubt if the site of Baqílán were ascertained, and of his "well-known and celebrated grave."

1281. This new silver coin, the "Riyáḥiyy dirhem," issued A.H. 736 by Sultan Melik Mujáhid, is worth investigating for a comparison with the silver coinage that had preceded it. The probable origin of its name is explained in Note 1598.

1282. The "peasant's allowance," *mu'ád* (مُعَادْ, which is derivable from the root عود, a return), would appear to be his share out of the total produce of a crop, or a certain proportion free of taxation, perhaps for seed or food. Its augmentation was a benefit to the peasant.

1283. Dár-Selám (house of security), name of a royal palace near the city of Jubla, is now mentioned for the first time. Jubla was also called "the city of the two rivers" (ذَاتُ ٱلنَّهْرَيْنِ *dhátu'n-nehreyn*), being seated at the junction of the two streams forming together the "Vale of Zebíd." Of these two, one comes westerly from the hills of Ḥabb, while the second flows from the north down the pass of Saḥúl. The united stream has a westerly course, passing by Zebíd, and, when swollen with heavy rains, reaching the sea.

1284. The "eight gates" of the city of Zebíd, here mentioned, are confirmed in the Golius Manuscript, but of the eight the names of five only have been recovered in the history and are given in Note 539—Gharbiyy, Naḵhl, Qurtub, Shubáriq, Sihám.

1285. For the Ma'áziba tribe see Notes 358 and 547. Some of the tribe must have moved southwards a long way to be attackable from Ḥays.

1286. Mudebbi is not in the authorities. It appears to have been in the vale of Zebíd, near the mountains, and is here noticed in the history for the first time, but appears again several times further on.

1287. For the "Enclosure of Lebíq" see Note 1155.

1288. Yelemlem, here first noticed in the history, is the name of a spot on the south confines of the territory of Mekka, in lat. 20° 30′ N., long. 40° 37′ E., where the pilgrims from Yemen assume the garb and duties of pilgrimage. It is a vale with a mosque to mark the site, but no town or village has been built there. Such stations are termed Míqát, مِيقَاتٌ, and Míqátu'l-Ḥajj, مِيقَاتُ ٱلْحَجِّ, of which there are six around the sacred territory: Dhú'l-Ḥalífa, ذُو ٱلْحُلَيْفَةِ, is for pilgrims from Medina; Dhátu'l-'Irq, ذَاتُ ٱلْعِرْقِ, for those of 'Iráq; Juḥfa, جُحْفَةٌ, for those from Syria; Qarn, قَرْنٌ, near Ṭá'if, for those from Nejd; Yelemlem, يَلَمْلَمُ, for those of Yemen; and Rábigh, رَابِغٌ, for those who arrive by sea.

1289. The new Mujáhidiyya silver coinage is named the "Riyáḥiyy dírhem" in Vol. II, p. 52.

1290. The "well of 'Aliyy," a short stage south of Mekka, on the road from Yelemlem, is not in the authorities.

1291. For the "circumambulation of arrival" (*ṭawáfu'l-qudúm*) see Burton's "Pilgrimage," vol. iii, p. 230.

1292. For "the course of running" between Ṣafá and Merwa, see in Burton's "Pilgrimage," vol. iii, p. 236.

1293. The "venerated house" is the Cubical House, the Ka'ba, the Temple of Mekka, around which circumambulation is performed by the pilgrim.

1294. "Maghribiyy" is a man from the west of North Africa, a Moor, and inhabitant of Morocco, or of any part from the east coast of Tunis to the Atlantic seaboard of Morocco.

1295. "Tukrúriyy," a man of the Tukrúr tribes of North-Western Africa, an indigenous Berber or Numidian. At any rate, they are older in the country than the Arabians of 'Islám; or, according to 'el-'Idrísiyy, they are the original negro races of

the Niger, the city of Tukrúr being on that river. His description is too vague for identification, and the Tukrúriyy people are said in the Turkish Qámús to be well known. 'Ibnu-Baṭúṭa and Mes'údiyy do not mention the people or their city on the Niger; but the Meráṣid says that their country, in the extreme south of North-West Africa, is called after a people who resemble the negroes of Zengíbár and its mainland regions.

1296. Ṣafed in Galilee, lat. 38° 58′ N., long. 35° 29′ E.

1297. Aleppo, Ḥaleb, in North Syria, is the ancient "Berœa" and "Chalybon"; lat. 36° 12′ N., long. 37° 11′ E.

1298. For Miná see Note 1048.

1299. The "holy station" is the standing-ground at 'Arafát. To stand there at a proper time on the ninth day of the month of Dhú'l-Ḥijja, with the due intention and preparation, is the very essence of the pilgrimage of 'Islám. Without it all the concomitant ceremonies performed count as nothing.

1300. "This festival-eve day," the ninth of Dhú'l-Ḥijja, twelfth and last month or lunation of the lunar year of 'Islám of 354 days. It is the day of the station, standing, or halt at 'Arafát, and of the sermon on that mount, one day before the Festival of the Sacrifice, *'ídu'n-naḥr*, better known in Europe by its Turkish name, Qurbán-Bayrámi, when sheep are everywhere sacrificed by Muslims in all parts of the Muslim world, as well as by the pilgrims of 'Arafát at Miná on their return from the station and sermon.

1301. The end of twilight, at nightfall, is the time of the fifth and last of the incumbent daily devotions of 'Islám.

1302. Muzdelifa is a spot about three miles east from Miná, and also three miles from the entrance to the plain at the foot of 'Arafát. The valley or successive valleys that lead from Miná eastwards eventually reach the town of Ṭá'if at a distance of about twenty-five miles from Mekka. Ṭá'if is in lat. 21° 5′ N., long. 40° 57′ E., Mekka being in lat. 21° 20′ N., long. 40° 8′ E. The plain at the foot of Mount 'Arafát is about a mile in length from the Ṭá'if road to the foot of the mountain, and about two miles wide at its mouth along that road. Mount 'Arafát

is in the same latitude as the Ka'ba in Mekka. Muzdelifa, with its solitary mosque, is four miles west from the middle of the mouth of the 'Arafát plain, on the Ṭá'if road towards Mekka. Pilgrims often pass the night there after the station and sermon at 'Arafát, performing the dawn service of worship, and also the special festival service there before they proceed to Miná. The time for the festival service is when the sun is eight or ten degrees above the horizon. At Muzdelifa the pilgrim provides himself with the necessary pebbles for casting at the devil on his return to Miná, where he sacrifices his victim, gets shaved, and quits his pilgrim garb in a formal manner, when the ordinary licit actions of life, except two, again become lawful to him. The road from Muzdelifa to Miná is in a narrow valley with many names. It is usually called Baṭnu-Muḥassir or Wádi-Muḥassir (the Hollow or Vale of the Disappointer), being said to have been so named from the incident that the elephant Maḥmúd, brought by 'Ebreha, King of Yemen, to destroy the Ka'ba of Mekka in the year when Muḥammed was born, having reached this valley, refused to make the last day's journey to Mekka, and thus disappointed the king of his purpose. Other legendary reasons for the appellation are also recorded. Burton found the valley descend from Miná to the bed of the torrent at 'Arafát at Muzdelifa.

1303. "The circumambulation of the visit of respect" is the first which the pilgrim performs seven times round the Ka'ba after his station at 'Arafát. This accomplished, the two remaining interdictions, sexual intercourse and hunting, are removed from the pilgrim, and all licit actions become lawful for him to perform.

1304. "The circumambulation of adieu" is the last of these ceremonies of seven circuits each round the Ka'ba, performed by the pilgrim before he quits Mekka on his return homewards, and is the last rite of the pilgrimage.

1305. The "Sea Gate" of Mekka is not marked on Burckhardt's plan of the city, nor is it mentioned by Burton. It was probably at the outlet of the Shubeyka quarter ("Shebayki" in Burton), whence the road to Jidda and the seaside commenced.

1306. "Adam's Well" is not in the authorities. It is a copyist's error for 'Aliyy's well of Vol. II, p. 57, or *vice versâ*. The well must be a few miles south of Mekka, probably on the road to Yelemlem.

1307. This "Nakhl-'Ebyaḍ" (White Date-Grove) was perhaps the same so often mentioned by the simple name Nakhl, lying not far from Zebíd to the west. This name, and that of Fá'iq Pavilion, are never again spoken of in the history.

1308. For Ḥays see Note 192.

1309. Zurá'iyy and Rawḍ, two villages, apparently between Ḥays and Ta'izz, are not mentioned in the geographies.

1310. For Jubeyl see Notes 1277 and 462.

1311. For the Jehmeliyya see Note 1276. The Sultan's having a pavilion and garden there points to its being outside the city, with a parade-ground attached to it.

1312. Muselleb is mentioned by the Qámús as being near Zebíd. It was probably nearer to the sea than the city, or than the village of Nakhl; for the torrent's reaching so far is seen to be unusual, and this inundation is spoken of in Vol. II, p. 215, as very destructive.

1313. For Jeththa see Note 1129.

1314. For Mount Sewraq see Note 1173.

1315. For another monstrous birth see Vol. II, p. 194.

1316. The Saturday holiday-makings, outings, or junketings from Zebíd at the season of the date-harvest in the groves of its valley, are here first noticed, but are often mentioned in future pages. The Morocco traveller, 'Ibnu-Baṭúṭa, had also remarked upon them a little earlier, in A.H. 730, for which see vol. ii, p. 167, of the recent translation of his travels.

1317. The "stranger" or "foreign" slave-guards, here first mentioned, are often spoken of in subsequent pages.

1318. Súján, dual of Súj (the two villages of Súj), apparently, is not in the geographies, though both the Qámús and the Meráṣid mention a place called Súj in the far east of Transoxiana. Our Súján will be off from the direct road between Nakhl and the sea; but whether to the north or south does not appear.

1319. "In God's name" is a form of address used in inviting another to do some act, whatever that may be; it corresponds with our "Will you have the goodness" to do so and so.

1320. "Mount Caucasus" (*jebelu Qáf*) is legendarily held to encircle the whole habitable globe, and from behind it the sun is supposed to rise, as it also sets beyond it in the west. It is the abode of the phœnix, the 'Anqá' bird of the Arabians.

1321. "I see the water and the miḥráb under earth" is a dark passage of mystic import, founded, apparently, in part, on the legendary faculty of the hoopoe bird (*Upupa epops*) to see springs of water still subterranean, and partly on the passage of the Qur'án, iii, 32, "Whenever Zacharias went into the private chambers (*miḥráb*) to her, he found provisions with her, and he said: 'O Mary, whence hadst thou this?' to which she answered: 'This is from God; for God provideth for whom He pleaseth, without measure.'"

1322. "Thy firm rope" is faith in God.

1323. "Seated in a seat of sincerity in presence of a powerful king" is from Qur'án, liv, 55:

فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ

1324. "The Lord of the Pool" (صَاحِبُ ٱلْحَوْضِ) is probably Muḥammed. His followers will drink of a pool in paradise, and never thirst again.

1325. "The Garden and the Pulpit" are well-known spots in Muḥammed's mosque and place of burial at Medína. The "promise" may have occurred in a dream or in a waking ecstatic vision during one of the Sheykh's visits of respect to the sepulchre.

1326. 'Ebyát-Ḥuseyn, now first mentioned, is not in the geographies. It must be near to, if not identical with, Beyt-Ḥuseyn, which was not far distant from Mehjem, in the country known as the "Northern Districts" (*'el-jihátu'sh-shámiyya*), and in the Vale of Surdud, as see in Vol. II, p. 97.

1327. For those "Northern Districts" see Note 903, and the list of them in Vol. II, p. 92.

1328. The "Castle of 'Erbáb" is near Dhú-Jibla, in the Mikhláf of Qaydhán, as see in Note 974.

1329. "His grandmother the princess Ṣaláḥ," i.e. the grandmother of the prince Melik 'Ádil. She is noticed in Vol. II, p. 8, and frequently after the present passage as the mother of the Sultan Melik Mujáhid. She was daughter of the jurist Muntakhabu'd-Dín 'Ismá'íl of Aleppo, mentioned in Vol. I, p. 299; and she died in A.H. 762, as is related in Vol. II, p. 100. Melik Dháfir is again mentioned in Vol. II, p. 146, as being named Háshim son of 'Aliyy son of Dáwúd, when he was arrested for a short time by his nephew Melik 'Eshref II. The prince 'Afḍal succeeded his father as Sultan Melik 'Afḍal, and was succeeded by his own son, Sultan Melik 'Eshref II.

1330. The village of Turba in the vale of Zebíd, here mentioned, may be that usually called by its diminutive, Tureyba. "Turba" means a grave, tomb, or mausoleum, and "Tureyba" therefore signifies a small or pet grave, etc., often implying a great mausoleum.

1331. The "royal salute" of the band is not described.

1332. The "lord of Ba'dán," here called "Ibnu Qímár," is named in Vol. II, p. 80, "Seyriyy," and in Vol. II, p. 134, "'Ebú Bekr b. Mu'awwaḍa, 'Es-Seyriyy" (the man from the town of Seyr). He it possibly was who effected the slaughter of the son of Qímár, took his place, and sent in his head to the Sultan. 'Ibnu Qímár and Seyriyy, both lords of Ba'dán in succession, are two different persons belonging to two different families. I seem to fancy that I have read in some Arabic history of Yemen that 'Ibnu Mu'awwaḍa was the name of an ancestor of the Benú Ṭáhir, the dynasty that, in A.H. 859 (A.D. 1454), succeeded to the kingdom of Yemen, when the last of the Benú Resúl, disgusted with constantly recurring treachery of his kinsmen and rebellions by the slave-guards, renounced the sovereignty and withdrew to Mekka as a private citizen.

1333. The word "Miṣr," as a common noun, has many significations, among others that of 'a large city,' and Miṣru'l-Qáhira is our 'Cairo.' This, for brevity, is generally called Miṣr. The

name of the capital in this abbreviated form, Miṣr, is also applied to the whole country, Egypt. For this reason it is at times impossible to tell whether "Miṣr" should be translated 'Egypt' or 'Cairo.' In both of its two occurrences in the present passage the word is probably intended for 'Cairo,' especially when we remember that in the history throughout, hitherto, Egypt has always been spoken of as "the lands of Egypt."

1334. For the 'Esh'úb tribe see Note 958.

1335. For Sámigh see Note 959. It was in the 'Esh'úb country, and was taken possession of by the Sultan Melik Mujáhid in A.H. 730, as see in Vol. II, p. 43.

1336. The "Mikhláf district," here, means the country contiguous to Ḥajja, as see in Note 291.

1337. The "Sáḥilu'l-Ḥádith" of the history, and the "Mersá'l-Ḥádith" of 'Ibnu-Baṭúṭa (ii, 166), where the Morocco traveller touched, and the Sultan Melik Mujáhid landed, would appear to be the modern Luḥayya ("Loheia" of maps), which is not mentioned in the Qámús or the Meráṣid. The traveller passed it on his voyage from Sherja to the anchorage of 'Ehwáb, then the port of Zebíd. The French editors have erroneously made the first into "Sardjah," and the latter into "le Havre des Portes," although they found the correct name, 'el-'Ehwáb, in two of the manuscripts collated.

1338. The "Bustánu'r-Ráḥa," outside of Zebíd, will be frequently met with in future pages. Hitherto it has been called the "Enclosure of Lebíq," as in Vol. I, p. 302.

1339. For 'Aydháb see Note 249.

1340. Mefálís is mentioned in the Qámús as a town in Yemen. It is not noticed in the Meráṣid. It was probably to the north of Dumluwa.

1341. For the Ma'áfir country see Note 460.

1342. Whether the word Baṭ-ḥáwát (pl. of Baṭ-ḥá', fem. of 'Ebṭaḥ) is not the name of a district is uncertain.

1343. For the 'Esh'arite tribe, the "'Esh'ariyyún" and "'Esh'ariyya," see Note 118. They are esteemed to be of the very oldest Arabian inhabitants of Yemen.

1344. "A Ghassánite by pedigree" would be a tribesman, a kinsman of the Sultan.

1345. Mukhayríf is not on the maps, nor in the geographies. I place it, conjecturally, a few miles east of Feshál, within the hill-gorge of the torrent that waters the two.

1346. Compare this passage with Note 1336. Here, as is far more usual, the Mikhláf intended is the east country in the neighbourhood of Jubla, 'Ibb, Ḥabb, and Ba'dán.

1347. For the Dáru's-Selám palace in Jubla see Note 1283.

1348. Maṣál is not in the authorities.

1349. Mudeyn is not found noticed.

1350. For "the Seyriyy" see Note 1332.

1351. "Jebelu'z-Zaqr" (Hawk Mountain) is the "Jebel Zukur" of the Admiralty Chart, and "Jibbel Zugur" of the Berlin map, in lat. 14° 0′ N., long. 42° 40′ E., north of "Great Harnish Id."

1352. "The Rumát (Archers, Casters, Throwers) of Basíṭ and Qaḥrá" appear to have been a tribe of agricultural Arabians inhabiting the low seaboard country immediately north of the Sihám torrent, between Kedrá' and Mehjem. "Basíṭ" is said in the Meráṣid to be the largest village of the Sihám valley; but Qaḥrá' is not mentioned by it.

1353. These eight villages in the vale of Rima', destroyed on this occasion, are not in the geographies, nor were they likely to be. Niebuhr has a village "Uhelle" about thirteen miles north of Beytu'l-Faqíh, and between his torrents "Wadi Sehan" and "Wadi Kulábe," which possibly may represent the ruined "Ḥilla."

1354. "The village of Ghazzálún (Spinners' Village)" is not in the authorities; but its site is well shown in the history: "the very head of the vale of Rima'".

1355. The "Maqáṣira" and the "'Ámirites (Ámiriyya)" are not explained. They were tribes north of Wádi Sihám. The Maqáṣira were perhaps fellers and bleachers.

1356. The (tribe of) Dhu'ál may have given their name to the vale, "Wádi Dhu'ál," mentioned in the Meráṣid, as the vale of which Qaḥma was the chief town, northward from Zebíd, with Feshál between them.

1357. "Indian hemp" (*benj*, Persian *beng*; *Cannabis sativa*, var. *indica*) is a plant the extract from which is a powerful narcotic much used in the East instead of opium.

1358. The "Bábu'n-Nakhl (Date-Grove-Village Gate)" of Zebíd, here first mentioned, was apparently a north-western gate of the city, opening to the road that led to the village and palace of Nakhl; see Note 919.

1359. The 'Emír Núru'd-Dín Muḥammed son of Míká'íl who made for himself during two years a small sovereignty, and who coined money at Ḥaraḍ, is not undeserving of special notice, as showing how the power of the Resúliyy dynasty was now gradually declining, even in Yemen itself. Ṣan'á' was become the capital of the 'Imám, and was never recovered by the Resúliyy sovereigns. Even Zebíd was besieged by the combined rebels against their rule.

1360. For "the northern cantons" see Note 1142. As enumerated by name in the present passage they form the northern part of the lowland hot sea-coast or west fringe of Yemen proper. These cantons are Sihám, Surdud, Mewr, and Raḥbán. They extend from near Beytu'l-Faqíh in the south to the neighbourhood of Ḥaraḍ in the north. The passage shows, to demonstration, that the title given to, or assumed by, the Sultans of the Resúliyy dynasty, or some of the later of them, of "Sultánu'l-Yemen we'sh-Shám," did not mean "Sultan of South Arabia and Syria," but merely "Sovereign of South and North Yemen."

1361. "The Leader ('el-Qá'id)" is the title of a petty chieftain of the country around Maḥálib. He is here first mentioned, and no explanation is offered of the reason why he bore the title. His family may have been hereditary conductors of the pilgrim caravan from Zebíd, and his tribe may have been its escort; for we find in Vol. II, p. 95, that the Quwwád (Leaders, pl. of Qá'id) incited various other tribesmen to attack a Sheríf who had taken possession of Maḥálib.

1362. Ḥarda (Ḥirda in the Qámús), according to the Meráṣid, is a town on the sea-coast of Yemen; and from the

present paragraph it must have been not far from Mehjem. Conjecturally I put it in about lat. 15° 10′ N., long. 42° 48′ E., south of the peninsula that lies to the south-east of the island of Kemerán ("Camaran" of the maps). The 'Emír would hardly go to Ṣalíf and round the island, nearly doubling his distance and also the chance of his being intercepted or overtaken.

1363. These "leaders (Quwwád)" are conjecturally explained in Note 1361 to be the Qá'id's tribesmen.

1364. "Khazína" would appear to have laid to the south of Mehjem, from the direction of which the attack of the tribesmen appears to have been chiefly made, excepting those from the vale of Surdud.

1365. "Berza," thrice noticed in the history, and here for the first time, I place conjecturally in about lat. 16° 10′ N., long. 43° 0′ E.

1366. The "Ḍammatites," "Ḍammiyyún," were perhaps a tribe much given to horse-racing, as *ḍamma* means, in one sense, 'a horse-race.'

1367. "Wásiṭ" was between Berza and Maḥálib, in about lat. 16° 0′ N., long. 43° 0′ E. See Note 899.

1368. No village of the name of Merthát (an elegy; a place where elegies are recited) is mentioned by the geographies as existing in the vale of Zebíd.

1369. "The Ṣúfite" here probably means 'the dealer in wool' (*ṣúf*).

1370. "The grave of the stranger" may be a reality, without entailing belief in the translation of his corpse as here related.

1371. For Beyt-Huseyn see Note 1167. This passage fixes it in the vale of Surdud.

1372. From the mention of Sherja, which was on the coast in about lat. 16° 5′ N. (see Note 963), the villages here spoken of must have been in that neighbourhood. The name 'Adábetu'l-'Arús has the signification of 'the Bride's Womb.'

1373. Birrít and Kerbesiyya are, of course, villages in or near to the vale of Zebíd.

1374. 'Awája lay a few miles north of the torrent of Sihám, in the direction of Mehjem.

1375. The Sunbulite was apparently forced to retreat northwards and eastwards. As the 'Ámiriyya and Benú-Maqamma, so also the Zeydiyya may have been a tribe, and of the Zeydiyya sect, living in a hamlet, village, or canton of the name. "Beytu'l-Mudewwer" may be, possibly, the "Medáuar" of Niebuhr's map, and "Medaur" of the Berlin map, in about lat. 15° 0′ N., long. 43° 27′ E.

1376. For the "princess, lady of the eunuch Shihábu'd-Dín Ṣaláḥ," see Notes 1148 and 1218.

1377. Qámira is not found in the geographies; it was probably a village in the vale of Zebíd.

1378. The "Zeyla'ite," a native of Zeyla', a well-known town on the coast of Africa in the Straits of Bábu'l-Mendeb, lat. 11° 20′ N., long. 43° 30′ E., then subject to the Sultan of Yemen. It is the "Zeileh" and "Zeyla" of maps.

1379. "Yúsuf" was the name of Sultan Melik Mudhaffer.

1380. "Dáwúd" was Melik Mu'eyyed.

1381. "The murdered 'Aliyy" is erroneous; it should be "the murdered 'Umer son of 'Aliyy," Sultan Melik Manṣúr, the founder of the Resúliyy sovereignty in Yemen.

1382. "Resúl" was the title of Muḥammed son of Hárún, from which the dynasty was named.

1383. Nuweydira is not noticed in the authorities. It was close to the wall of Zebíd, and to one of its gates, the Sihám Gate (as see in Vol. II, p. 199). It had to be abandoned when the 'Imám Ṣaláḥ son of 'Aliyy besieged Zebíd in A.H. 777 (A.D. 1375–6); and in A.H. 791 (A.D. 1388) the Sultan commanded the inhabitants to remove to another spot, which they did (see Vol. II, p. 180), but returned to the old site in A.H. 793 (A.D. 1391) with the Sultan's permission. It was repeatedly burnt down. There is a second place of the name in Yemen, north of 'Ebú 'Aríṣh, and some distance inland. This is distinguished as "Nuweydira of Jázán," having been built by the inhabitants when they abandoned Jázán on the coast.

1384. For this garden see Note 1155.

1385. For 'Udeyna see Note 693.

1386. "Freehold lands, with gardeners and builders," i.e. prædial slaves, the children of whom, male and female, with their progeny in succession, would remain slaves for ever, unless born of free mothers; for they had no owner possessed of the power to enfranchise them by any legal process whatever.

1387. 'Irq is mentioned by Yáqút and the Meráṣid as a place near Zebíd.

1388. Here the east gate of Zebíd is expressly named the "Shubáriq Gate." See Note 539.

1389. "Clothes money," جَامَكِيَّةٌ (pl. جَوَامِكُ), from Persian جَامَگِی, derived from جَامَه (cloth, clothing, clothes, dress). Such was the name given to the pay or salary of anyone in the public or in private service. Such "pay" was sometimes a present, a gratuity, given on a special occasion, beyond the usual allowances of food, lodging, fodder, etc., to civil and military retainers, etc. At other times it was a more or less regularly paid allowance of money.

1390. Mewqir (or Muwaqqar) is not given in the authorities as the name of a village. According to the Qámús the word signifies "a level spot at the foot of a mountain," and Muwaqqar is "a place in the Belqá'" district of Trans-Jordanic Syria, also mentioned in the Meráṣid, with the remark, however, that a certain piece of verse implies that it was a locality in Yemen.

1391. "Seyfu'd-Dín the Roman" may have been a convert from Christianity to 'Islám from any part of the dominions of the Roman emperor at Constantinople; or he may have been a native Muslim Turk from the territories of the Sultan Murád I, Ottoman sovereign of Brusa and Adrianople; or of some one, again, of the principalities that had been founded in Asia Minor on the ruins of the Seljúq kingdom and were as yet independent.

1392. 'Arima is not in the geographies. The word signifies a 'dam' that blocks a stream.

1393. Meni'a is not noticed in the authorities.

1394. For the name Ḥanájir (or Ḥubájir) see Note 1271.

1395. "Khaded" and "Mi'shára in the Shewáfi district" are not in the geographies. See Note 1475.

1396. For the tribe of 'Ans see Note 438.

1397. For the "merchants of Kárim" see Note 973.

1398. "The eastern garden" ('el-Bustánu'sh-Sharqiyy) is perhaps the same with the Bustánu'r-Ráḥa, for which see Note 1155.

1399. "Stone! Stone! Sword! Sword!" i.e. stone for stone, and sword for sword, in open fight.

1400. "Arabian arrows" (*nushsháb*, sing. *nushshába*) are, I imagine, like our 'cloth-yard shafts,' arrows prepared from hewn or turned sticks of wood, as counter-distinguished from arrows made of reeds. Occasionally they were, perhaps, made from straight or fire-straightened twigs, decorticated, or with the bark still on them. In Arabic, three different words were used to designate 'arrows' in the plural. One was our present term *nushsháb* (sing. *nushshába*); the second was *nebl*, without a singular, or with an unchaste singular *nebla*; and the third was *sihám* (sing. *sehm*). This latter singular, *sehm*, served likewise as the conventional singular of the plural word *nebl*. The native dictionaries do not clearly show any difference between *nebl*, *sihám*, and *nushsháb*; nor does Lane. Dozy explains *nebl* (pl. *nibál*) as meaning *carreau d'arbalete*.

1401. "The garden of the Sultan" is here, apparently, the "Enclosure of Lebíq," the "Bustánu'r-Ráḥa," near the eastern or Shubáriq Gate.

1402. "The Sandhill 'El-Qawz," where a palace was built in A.H. 780 (A.D. 1378). There were two "Sandhills," the "Upper" and the "Lower." On the upper was the palace Dáru'n-Naṣr; on the lower, another, Dáru'sh-Shefi'. See Note 1232.

1403. 'Awán is mentioned in the Qámús as a town on the coast of the Sea of Yemen; but I find no such place marked on the Admiralty Chart. For Zeyla' see Note 1378.

1404. "The august cavalcade" is the Sultan in person and his court on travel.

1405. Jázán was formerly a very celebrated port on the Yemen coast of the Red Sea, in lat. 16° 52′ N., long. 42° 40′ E. It was subsequently deserted by its inhabitants, who then

founded the colony of Nuweydira at a day's journey from the coast towards the east, and about the like distance north from 'Ebú 'Arísh. The Qámús mentions the word as the name of a valley, while the Meráṣid rather inaccurately describes it as a station on the high road from Ṣan'á' to Mekka, as used by pilgrims. Zebíd is probably intended, not Ṣan'á'. See Note 1383.

1406. The "Suleymániyy country" may have been in the hills east of Jázán and 'Ebú 'Arísh.

1407. A private retreat for his devotions and for retirement from public ceremonial.

1408. For Qaḥriyya see Note 252.

1409. This gigantic man seen in a vision is an example of the portents of which Eastern books and private letters are full to the present time, whenever an event of importance occurs. They are either sheer fabrications, or the date of their being seen is altered so as to make them appear prophetic, exactly like their counterparts in the Old and New Testaments.

1410. For Raḥbán see Note 1044.

1411. This pavilion of Khawernaq was named after the Khawernaq built by King Nu'mán at Ḥíra, near the lower Euphrates, for Behrám, prince of Persia, afterwards surnamed Gúr from his love of hunting the wild ass or onager. It is described in Note 740.

1412. In Arabic: "Nuzhetu'l-'Uyún fí táríkhi Ṭawá'ifi'l-Qurún."

1413. "'El-'Aṭáyá's-Seniyya fi'l-Menáqibi'l-Yemeniyya."

1414. "Nuzhetu'l-'Abṣár fí 'Ikhtiṣári Kanzi'l-'Akhbár."

1415. "Bughyetu Dhewí'l-Himem fí 'Ensábi'l-'Arab we'l-'Ajem."

1416. For "Ḥawbán" see Note 815.

1417. This minaret, if still in existence, would be worthy of notice; Niebuhr makes no mention of it.

1418. For labourers as Waqf slaves see Note 1386.

1419. For the palace Dáru'n-Naṣr constructed on the upper sandhill see Note 1402; also for the palace Dáru'sh-Shefí', constructed on the lower sandhill.

1420. Khabṭ is mentioned in the Qámús and the Meráṣid as a village near Zebíd.

1421. Ḥázza is mentioned in the Meráṣid as the name of two places in Yemen. One, in the country of the Benú Shiháb, is possibly the locality here intended, as the Ma'áziba and the Benú Shiháb had formerly acted in concert. The second, Ḥázza of the Benú Muwaffaq, is near to Ḥaraḍ and too far away.

1422. For Melik Ḏháfir Háshim b. 'Aliyy b. Dáwúd see Note 1329.

1423. Faḍl, Ja'fer, Yaḥyá, and Khálid are the names of four members of the celebrated Barmecide family (Berámika, Bermekiyyún), wezírs to Hárúnu'r-Reshíd, etc., caliphs of the 'Abbásiyy dynasty at Baghdád in a much earlier period of 'Islám, Hárún having reigned A.H. 170–193 (A.D. 786–808).

1424. "Sherá" and "Ṭawd" are famous mountains of Arabia, in both of which fierce lions abound. Sherá is near the sea-coast in about lat. 15° 20′ N., in the Ghawr or Tihámа west of Mekka, while Ṭawd is the great chain that stretches, as part of the Serewát, from over against 'Arafát as far southwards as the neighbourhood of Ṣan'á', being marked on the Berlin map as "Djebel Kora," with several subordinate names.

1425. 'Ujeynád is not noticed in the geographies, but is probably a ward of the city of Ta'izz, or a village in its neighbourhood.

1426. For the Saturday palm-grove junketings, the Subút outings of Zebíd at the season of the harvest of the dates, see Note 1316. It was a local *Saturnalia*, and perhaps originated in the pagan times before the advent of 'Islám.

1427. The "Benú Thábit" and the "castle of Fewáríz" are not noticed in the authorities. The word "Fewáríz" is the plural of the name Fírúz; and the castle possibly belonged to a branch of the Benú Fírúz, of Persian extraction, mentioned in Note 399.

1428. For Juwwa see Note 327. The White Castle (Beyáḍ), nowhere else mentioned in the history, is given in the Qámús as a castle of Yemen; and to this the Meráṣid adds, "in proximity

to Ṣan'á'." Our present Beyáḍ, however, must have been in or near to Juwwa, far away to the south of Ṣan'á', and even south of Jened. It may have depended on Ṣan'á' at certain epochs of history.

1429. "The Castle of the Head" or Summit (Ḥiṣnu'r-Re's) is mentioned in the Meráṣid as being "in the Mikhláf," which is too vague for identification. But this "castle of the Benú 'Aliyy" was not very far from Zebíd.

1430. A palace on a sandhill, in Vol. II, p. 145, is named Dáru'n-Naṣr, and here another palace on a sandhill is called Dáru'sh-Shefí'. But there were two sandhills (Qawz), the Upper and the Lower, each with its palace. Dáru'n-Naṣr was on the upper, as is explicitly stated in Vol. II, p. 213. See also Notes 1402, 1232.

1431. "The Lord of Mekka" was the Sheríf, who at this period was named Shihábu'd-Dín 'Aḥmed b. 'Ajlán.

1432. Not one of the names of these seven cantons of the upper expanse of the vale of Zebíd is mentioned in the Meráṣid, neither is Ḍáḥi-Muṣabber. This latter, however, may possibly be the "Dahhi" of Niebuhr's and the Berlin maps, in lat. 15° 13′ N., long. 43° 23′ E.

1433. I am unable to explain the scope of this fiscal alleviation.

1434. The "Palace of Security" (Dáru'l-'Emán), and the mosque built opposite to it, are not mentioned by Niebuhr.

1435. The "poor by vow" (*fuqará'*, pl. of *faqír*) are the dervishes, and the "paupers" (*mesákín*, pl. of *miskín*) are what we understand by the term, i.e. those unable to support themselves. The Qur'án and the law-books of 'Islám make a distinction between the two; but the authorities are at variance as to the exact meaning of each term.

1436. A Muslim, under certain circumstances, may delegate another as his substitute for the performance of the obligatory rite of the pilgrimage of 'Islám at Mekka and 'Arafát. He remunerates the substitute and takes all the spiritual merit to himself. The substitute does not thereby acquire the title of

'El-Ḥájj or Ḥájjiyy. Each Muslim may also visit by deputy the tomb of Muḥammed at Medína as a meritorious but non-incumbent mark of pious respect. For this, too, he remunerates the substitute and takes the spiritual merit. These meritorious acts may be posthumous.

1437. "Lord of the Ṣan'á' of Yemen," which the Sultan had long ceased to be. He received this "Lord of Ṣan'á'" with respect, as a sovereign and as an equal.

1438. For the Ḍáḥi district see Note 1432.

1439. The "passes", (*thughúr*, pl. of *thaghr*) were always important.

1440. Ḥaneka is mentioned in the Qámús as meaning "a high spot that overlooks and commands the adjacent parts." This place was evidently not far from Zebíd, a village, as see Vol. II, p. 262.

1441. Dehlek, the island, with its archipelago, on the west coast of the Red Sea, in the vicinity of Muṣawwa', is the "Dahalak" of the Admiralty charts, while "Muṣawwa'" is the "Massowah" of maps, newspapers, and official dispatches. The principal island of Dehlek is in about lat. 16° 0′ N., long. 40° 0′ E. The elephants spoken of must have been obtained from the interior of the country west of Muṣawwa', or from a distance inland.

1442. Metína must be between Zebíd and its near sea-coast.

1443. The Arabic "Tímúrlenk" is from Persian "Tímúri-Leng," i.e. "Tímúr the Lame." Tímúr, the great Turkish conqueror of a great part of Western Asia, was lame. We call him, erroneously, "Tímúr the Tartar" (read "Tatár" for "Tartar"); and in India his descendants were erroneously styled "the Great Moguls," though they were no more "Moguls" than are the Ottoman Sultans or the Qájár Sháhs of Persia. All three dynasties are true Turks. Tímúr's expedition against Syria, reported in Yemen in A.H. 786 (A.D. 1384), was not put in execution until sixteen years later, A.H. 803 (A.D. 1400), when he captured Damascus and partially burnt it, as is commemorated in the very neat and appropriate chronogram

خَرَاب, the numerical value of the letters of which word, added together, 600 + 200 + 1 + 2, exactly represents the date of the year in the chronology of 'Islám, A.D. 803.

1444. The "Wá'idhát tribe" were mountaineers domiciled near Maḥálib.

1445. The expression "relay guards" is doubtful to me as to its exact sense. They were Sherífs also, relations of the "Lord of Mekka."

1446. Retám is not found in the geographies.

1447. For 'Erbáb (or 'Eryáb) see Note 974.

1448. In Vol. II, p. 158, mention is made of a mart constructed in the village of Mimláḥ, and in Vol. II, p. 167, a fire is spoken of as occurring in "Lower Mimláḥ next Zebíd." There were, then, two villages of the name—Upper and Lower. In Vol. II, p. 168, again, the 'Emír and Sheríf Dáwúd b. Muḥammed, "lord of Ṣan'á'," died in the "village of Mimláḥ next Zebíd," and now the foundation of a mosque is laid there. The place is several times noticed in subsequent passages, but it is not in the geographies or mentioned by Niebuhr.

1449. The village of Siryáqús is here first noticed, but is frequently seen mentioned further on as a hunting-ground for wild asses. There were two villages of the name, Upper and Lower. Upper Siryáqús was near the hills to the east, where the torrent finds its exit on to the plain. For Lower Siryáqús see Vol. II, p. 253, the only mention of it. The name is given in the Meráṣid as that of a village near Cairo in Egypt, and it appears to have been transported thence into Yemen by the Sultan.

1450. For Mimláḥ see Note 1448.

1451. Máti' is not in the geographies.

1452. Ḥureyn is mentioned in the Qámús as the name of a man only; in the Meráṣid, as a village near 'Ámid (the modern Diyárbekr); but our present Ḥureyn was in the vale of Zebíd, and probably in the vicinity of Nakhl.

1453. Meshár, here alone noticed in the history, is mentioned in the Qámús as meaning 'a beehive,' and in Meráṣid as a place on the summit of Mount Khazár, the locality of which is

doubtful. The Meshár of our passage is probably in the hills north of a line drawn between Ṣan'á' and Luḥeyya (Loheia), in the country now ruled over by the 'Imám.

1454. The Mystics (Ṣúfiyya) are treated of in Note 180.

1455. The Semá'u Maḥyá (dance of the coming to life) of the Ṣúfiyya or Mystics (Dervishes) on the eve of the 10th of the latter Jumádá month, is in need of a special explanation, as Lane's Lexicon gives only the technical glosses to the word *maḥyá*, and Dozy in his "Supplément" explains لَيْلَةُ ٱلْمَحْيَا as meaning "la nuit de la vie," and as falling "chez les Chiïtes" (read Shí'a) on the 27th of the month of Rejeb. This is taken from the travels of 'Ibnu-Baṭúṭa, vol. i, p. 417, where he describes a *maḥyá* night at the tomb of 'Aliyy in Nejef (*meshhedu 'Aliyy*), when patients are said to be restored to health by miracles like those which are asserted to be performed at Romish shrines of saints. But the dervish Maḥyá of our present paragraph, with its wonted religious chanting and dancing, in the latter Jumádá month, and in the night before a Monday, has nothing, that I know of, to explain it on the general principles of 'Islám. The assembly of all the Sheykhs of the order, and the presence of the Sultan, together with the special name, show that the meeting was of no ordinary character. It may have been in commemoration of the founding of the order, or of the birthday of the founder.

1456. For the Kárimiyy merchants see Note 973.

1457. No date is given in previous pages for the foundation of a mosque at the sandhill of Qawz; but one was ordered to be built at Mimláḥ in A.H. 790 (A.D. 1388), as see in Vol. II, p. 171. A palace was ordered to be built at the sandhill in A.H. 780 (A.D. 1379), as is related in Vol. II, p. 145. May we infer from the present passage that Qawz and Mimláḥ adjoined each other, so that the mosque might serve for both?

1458. For 'Ebyát-Ḥuseyn see Note 1326.

1459. For the cathedral mosque at Mimláḥ see Note 1457.

1460. For the seven readings of the one *literatim* text of the Qur'án see Note 1187.

1461. For the "Traditions of the Apostle of God" see Note 811.

1462. The school of the Sháfi'ite, one of the four orthodox schools of 'Islám. For the four schools see Note 417.

1463. "Divinely fixed shares of inheritance" are such as are positively determined by the Qur'án. The "doctrine" is a very abstruse science, and has its special professors.

1464. For 'Aliyy son of Ḥasan the Khazrejite, author of the present history, see Note 1. He is mentioned by Playfair in his "History of Yemen" as one of his authorities; but this is not correct, apparently. Playfair relies on a manuscript translation by Captain Haines, preserved at 'Aden; but this translation carries on the history to times posterior to Khazrejiyy, who was a contemporary of Fírúzábádiyy at the court of Melik 'Eshref II. This Sultan died in A.H. 803 (A.D. 1400). 'Aliyy son of Ḥasan is here appointed professor of the art of Qur'án recitation, and may have been a chaplain ('Imám) in the royal household. His appointment was in A.H. 791 (A.D. 1389). He had previously been sent by the Sultan in A.H. 784 (A.D. 1383) on a pilgrimage as deputy for the Sultan's deceased mother, Vol. II, p. 153, and he was in Zebíd when besieged by the 'Imám Ṣalaḥ son of 'Aliyy, Vol. II, p. 136, but he can only speak from hearsay (Vol. II, p. 49) of a death that occurred in A.H. 735 (A.D. 1334); and (Vol. II, p. 22) he speaks of having heard from his father of an event that took place in A.H. 725 (A.D. 1324). He must have been an elderly man at the death of the Sultan Melik 'Eshref II, and died in A.H. 812 (1409).

1465. For the 'Isbáhiyy troops see Note 1257.

1466. For Nuweydira see Note 1383.

1467. Miserra is not elsewhere to be found noticed.

1468. Ḥáfetu'l-Wedn is not elsewhere noticed.

1469. For the two Mimláḥ hamlets see Note 1448.

1470. The Persian colonists ('El-Furs, اَلْفُرْسُ) are most likely the same as those usually known in the histories of 'Islám by the name of 'Ebná' (pl. of 'Ibn), who are the issue

of the Persian auxiliaries sent by Khusru-Núshírewán with Dhú Yezen to drive the Abyssinians out of Yemen. Many of these auxiliaries took wives and settled in the country. They were rather powerful in Ṣan'á' in the third century of 'Islám, and reappear now in the vale of Zebíd in the eighth century. One of the early governors of Yemen sent from Baghdád was so shocked to find these descendants of aliens intermarried with Arabian women at Ṣan'á' that he commanded them to divorce their Arabian wives; but his command does not appear to have produced the desired result. They cannot be the 'Akhdám, the Pariahs of 'Aden, as Playfair says that some have erroneously supposed. They were still fighting men, though pure Arabians may have looked on them as alien inferiors.

1471. Nu'm is said in the Meráṣid to be a castle in Yemen. In Vol. II, p. 204, it is further defined as being a castle of the Mikhláf, not very far from the castle of 'Erbáb (Eryáb); it was also not far from Mount Ba'dán.

1472. Sa'ird, سَعِـرْدُ, is a town in Turkish Kurdistán; its latitude is about 38° 0′ N., long. 39° 30′ E.

1473. The Rázihite, اَلرَّازِحِيُّ, the man of the Rázih tribe, a branch of the great tribe of Khawlán.

1474. Sáfa, a dependency of Khaded (in the Shewáfi district), is not in the geographies.

1475. Here Khaded is implied as being in the Shewáfi district and north of Suhúl.

1476. Mewr (Mor or Moor of the maps), in lat. 15° 45′ N., long. 43° 2′ E., a little distance inland from Luḥayya, was the chief town of one of the northern cantons, to which it gave its name (see Vol. II, p. 92) before Luḥayya rose to importance.

1477. For Berza see Note 1365.

1478. 'Ujeynád (as though the diminutive of 'Ejnád), the burial-place of the Juneyds, is here mentioned, the only time in the history, as the name of the cemetery of Ta'izz.

1479. 'Etweh and 'Etyeh would both signify 'very proud, stately, or frisky,' a very expressive name for a horse.

1480. The "mosque of the Semá'iyya pilgrimess" is remarkable.

1481. Jebertiyy, the man from Jebert (perhaps Jeberetiyy, from Jebera, جَبَرَةٌ, see 'Ebú'l-Fedá', Geography, p. 280) in Abyssinia, twenty days journey inland from Zeyla'; the town of Jebert (or Jebera) is also named Wefát in 'Ebú'l-Fedá'; but neither of its names is given by the Qámús or in the Meráṣid.

1482. For Khaded see Note 1475.

1483. "Shahálib men" were probably individuals of some tribe so named. The singular, *shehleb*, etc., is not given in the Qámús. The history does not mention the name of the jurist with whose sons (or descendants) they quarrelled.

1484. The Ṣuhbánite may have belonged to a place, tribe, or family of the name of Ṣuhbán. The word may be Ṣahbániyy, and relate to Ṣahbá' (a red-haired woman, or red wine). He was son-in-law, or father-in-law, صِهْر, to Muḥammed the Seyrite, lord of Ba'dán.

1485. Hádis is not marked or noticed in the geographies, but the Qámús gives *hedes*, هَدَسٌ, as the general Yemen name for the myrtle. Hádis, therefore, may denote a myrtle-grove or a place with many myrtles. It was not far from Jubla and Ba'dán.

1486. The original Ḥubeyshite was a traditionist of renown. For Ḥubeysh see Note 1505. But it is also a name of men.

1487. Maḥzera appears to be a ward of the city of Zebíd.

1488. The castles of Midád are not noticed in the geographies, nor Midád itself. It appears to have been a canton not very far from 'Aden and 'Ebyen, as both the Qámús and the Meráṣid describe Reyshán as a castle of Yemen near 'Ebyen. For an interesting episode connected with Reyshán see Vol. II, p. 277. It is several times mentioned in later pages of the history.

1489. A "qufla" or button-weight (pl. *qifál*) may have been a 'qiráṭ' of four barleycorns, a 'dániq' of three qiráṭs or twelve barleycorns (grains), a 'dirhem' of six dániqs or seventy-two grains, or a 'mithqál' of a dirhem and a half, or one hundred and eight grains. It was a local weight of the period, and may

have been introduced from Egypt. It was one-tenth of an ounce, as see in Vol. II, p. 276.

1490. The "castle of Dhú'l-Ḥaresa" is not in the geographies. It was near Saḥúl, apparently.

1491. The "Hot Water" ('El-Má'u'l-Ḥárr) appears to be the name of a thermal stream somewhere in the country lying between Ta'izz and 'Aden, and well known to the speaker and to the author of the history.

1492. For Fáza see Note 1075.

1493. "A bench with cords like those used by pastors to sit on" was perhaps a kind of frame or bedstead with laced cords for its seat, on which a mat or rug could be spread.

1494. For Bukur see Note 267.

1495. The "four Stations" in the court of the Cubical House at Mekka are those occupied by the 'Imáms of the four orthodox schools of 'Islám, the Ḥanefiyya, Sháfi'iyya, Málikiyya, and Ḥanbeliyya, when public worship is performed there.

1496. The Looked-for, Expected Mehdiyy, with Muslims, and especially the Shí'a, is something very like the expected "Messiah" of the Jews. Impostors from time to time spring up and assume the title, as lately was the case in the land of the Blacks (the Súdán).

1497. "The Mother of Towns" ('Ummu'l-Qurá) is a special title of the city of Mekka, as having been legendarily founded by Adam after he had met with Eve again on their expulsion from Paradise at the "Fall."

1498. The "Prince of (all God's) Messengers" is one of Muḥammed's special titles.

1499. "Your Exemplar" means "your 'Imám, your Guide, your Leader."

1500. That is: Be ye of one mind, conform ye one to another.

1501. Every sentence in this remarkable document is strictly, truly canonical, and evinces great learning in its writer. It would require a volume fully to expound the sources and bearing of the whole of it.

1502. Although the obligatory divine worship of 'Islám is praise of God, and not 'prayer,' still, after the conclusion of worship, each postulant may also offer up a prayer or prayers to the 'throne of grace,' i.e. to God, direct, without a 'Mediator' or 'Advocate.' Everyone is also permitted to pray for the good of another at any time.

1503. For Nu'm see Note 1471.

1504. The "Sunbula quarter" of the city of Ta'izz is not elsewhere noticed.

1505. Ḥubeysh is marked in lat. 14° 20′, long. 44° 13′ E.

1506. "The adventure of the slave-guards at the Sandhill ('El-Qawz), which has already been related." See Vol. II, p. 145, as to a mutiny of the corps of foreign slave-guards, but without mention of the Sandhill, "the village" only being spoken of. No mutiny of slave-guards is noticed subsequently until the reinstatement of Qaysún, whose name was not mixed up with that transaction.

1507. The name 'Ebú'l-Faḍá'il means 'endowed with all the virtues,' and the nickname 'Ebú'l-Faḍá'iḥ signifies, contrariwise, 'soiled with all the shameful vices.' The pun is of the neatest and most cutting.

1508. "Sheyzer" is the old name of the very ancient city now called Shugr ("Shughr," "Schoghur" of maps), on the west or left bank of the river Orontes, Nehru'l-'Áṣí, نَهْرُ ٱلْعَاصِي, in northern Syria, lat. 35° 47′ N., long. 36° 25′ E., about half-way between Ḥama and 'Inṭákiyya (Hamath and Antioch). It is celebrated for its stone bridge across the river, and is on the high road from Ládhiqiyya (Laodicæa), on the coast to Ḥaleb (Aleppo) in the interior and northwards towards the Euphrates. It is about twenty-five English miles north of the ruins of Apamæa (Famya), near the present town of Mediq. It is on the site of "Seleucia ad Belum," as has quite recently been ascertained, and must always have been important as a military post in times of old. It surrendered to the invading hosts of 'Islám in A.H. 15 (A.D. 636), after Damascus and Baalbec, but before Emessa (Ḥimṣ). From the mention of it in the text

it would appear to have excelled in pottery in the Middle Ages, perhaps from much more ancient days. Some make Sheyzer and Shughr different.

1509. A "Ṣá'igh," صَائِغ, is a gold and silver founder or moulder, caster.

1510. For Dáru'n-Naṣr on the Sandhill see Notes 1430, 1513. It was an appendage of Zebíd, whereas Thu'bát was to the east of Ta'izz.

1511. "Precious ointment," *ghálíya*, اَلْغَالِيَة, is well known to modern writers of the East. It is a mixture of musk, ambergris, civet, oil of ben, and other ingredients.

1512. The author, Khazrejiyy, here mentions that he was present, partook of the banquet, and saw the whole. He does not name coffee as forming part of the feast. It was, apparently, still a dervish drink, not publicly admitted into court society.

1513. For "the palace, Dáru'n-Naṣr, on the upper Sandhill" see Note 1402. There was also a palace of the same name at Thu'bát, see Note 1510. There even appears to have been a third palace of Dáru'n-Naṣr in Ta'izz, as see in Vol. II, p 233, though this may have been the one at Thu'bát.

1514. 'Ewshej (or 'Ewsej) is mentioned in the Meráṣid as a village with date-palms above or upon a place named Khawha (or Khúha). This is not described in its alphabetical place. Our 'Ewshej must have been to the south of Ḥays, and at the foot of the mountains, like Upper Siryáqús. It may have been near Seláma, on its northern stream.

1515. For Jehrán see Note 380.

1516. The "son of 'Enif" was the Sheykh Fakhru'd-Dín, chief of the 'Ismá'íliyya, who had assumed the name of 'Abdu'lláh b. 'Aliyy b. Muḥammed 'El-'Enif. See Vol. II, p. 169.

1517. 'Ámid, ancient "Amida" and modern Diyár-Bekr ("Diarbekir" of maps), is in the province of Turkish Kurdistan, in lat. 37° 56′ N., long. 39° 50′ E.

1518. For Maqṣariyya see Note 454. From its being united in one government or fief with Qaḥriyya, it must have been in the hills east of Jeththa, and not far from Kedrá'. See Note 252.

1519. For Muselleb see Note 1312.

1520. Qaráfa, in Egypt, is a village not far south from Cairo, and was built by a colony of the name, a sept from the great tribe of the Ma'áfir in south-eastern Yemen. The tomb of the great orthodox 'Imám, 'Esh-Sháfi'iyy, is in the cemetery of Qaráfa, Old Cairo, in about lat. 30° 0′ N., 31° 15′ E.

1521. Nelenbúr would appear to be the "Nellemboor" of our maps, in lat. 11° 13′ N., long. 76° 20′ E., while Calicut is in lat. 11° 11′ N., long. 75° 52′ E.

1522. "Ebú Bekr of the chains," 'El-Selásiliyy, being a man of Zebíd, and not a "son of a Selásilite," was probably a chain-maker or seller, as it is not stated that he wore chains. There was a place called Dhátu's-Selásil, lying to the east of Wádi'l-Qurá, in about lat. 24° 20′ N., long. 39 55′ E., against which Muḥammed sent an expedition under 'Amr son of 'Ási in the 8th year of the Ḥijra; and there is also a Jebel Silsila (pl. Selásil) near 'Edfú in Egypt. The man's name does not appear to refer to either of those places.

1523. Herema is not given in the geographies as a place near Zebíd, but there is a well of Herema given by the Qámús as being in the territory (*ḥarem*) of the Benú 'Uwál, a branch of the tribe of Ghaṭafán, on the border of the Ḥijáz, mentioned in the Meráṣid also.

1524. For Dáru'n-Naṣr on the Upper Sandhill near Zebíd see Note 1402.

1525. Qar'ad, according to the Meráṣid, was a castle on Mount Reyma. That mountain district, east of Beytu'l-Faqíh, between lat. 14° 20′ and 14° 53′ N., is not in Niebuhr's map, but in his text, iii, 216, he has "Rema" as the name of the two 'departments' of Jeby (Dschebi) and Kusma united. He does not notice Qar'ad, while Jeby and Kusma are not found in either the Qámús or the Meráṣid.

1526. For the title of "the Intimate" see Note 940.

1527. These "staired ways" are roads or paths in steps like stairs for the ascent and descent of steep hills.

1528. The "Ṣaláḥiyy Palace" is here mentioned for the first

time, without its site being determined. It must have been in or near to Zebíd.

1529. The "Great Palace" of Zebíd was apparently the old original court of the Sultans and their predecessors in this capital, to which the Sultan made important additions soon after the date in question, as see in Vol. II, p. 243.

1530. This is the first mention of a village sprung up around the house and tomb, with its convent, of the jurist, the son of 'Ujeyl (for whom see Note 861), which afterwards became an important city, ultimately supplanting Zebíd itself, as the principal commercial emporium for the coffee trade that rose to large proportions at Mocha, between Yemen on the one hand, and Egypt, India, etc., on the other. The original name of the village was Ghassána, when visited by the Maghribiyy traveller 'Ibnu-Baṭúṭa in the days of Sultan Melik Mujáhid, A.H. 731 (A.D. 1330). He visited the tomb also, and the son of the then recently deceased jurist went with him across the mountains to Jubla. The traveller went from Jubla to Ta'izz, where he became for three days the guest of the Sultan, and dined with him in state. He next visited Ṣan'á', and then embarked at 'Aden for Zeyla' and Maqdashaw. Coffee is never once mentioned by 'Ibnu-Baṭúṭa as being in use as a beverage at that date in either Yemen or Africa, nor does he mention the port of Mocha.

1531. In Vol. II, p. 262, Ḥaneka is explicitly said to be a village, and in the present passage its inhabitants are said to be "slaves," though rebel warriors.

1532. Beytu'l-'Uqqár is not in the geographies. Being near to Ḥaneka, it was not far from Mehjem in the hills to the east, or near them.

1533. "Ḥarír" and "Ḥuneysh" are not in the geographies. Ḥarír appears to be the name of a village, while "the Ḥuneysh" (nowhere else mentioned) may be a clan, district, or valley. The Persians of Ḥarír and the Dhebá'iḥ (clan), being dependants of Mehjem, must have had their localities in the hills not far east from that town.

1534. For the "Qá'id (Leader)" and his country see Note 1361.

1535. "Ṣumm" is not mentioned in the authorities. It must have been in the hills east from Maḥálib.

1536. For the Wá'idhát see Note 1444.

1537. For Jázán see Note 1405.

1538. "Seamen" (*baḥriyya*) are hardly to be expected in a tribe of mountaineers separated from the coast by a wide and populous tract of low country; but *baḥriyya* guardsmen they could not be, save as deserters and refugees; for these guardsmen were all slaves of foreign extraction. Ma'áziba men may have served as seamen, either in merchant ships or on board Egyptian war galleys, or as fishermen or divers in the shallow waters where pearl-oysters are found. The true word may even be *buḥturiyya* (بُحْتُرِيَّة, not بَحْرِيَّة), the name of a variety of camel.

1539. For the blood-feud between the Benú Dureyhim clan and the sons of 'Aliyy the Foreigner see Vol. II, p. 192.

1540. The Málikites, who may have been of the orthodox school of the 'Imám Málik, were either relations of the sons of 'Aliyy or confederate with them.

1541. The "Dáru's-Surúr palace" (House of Joy) was not a part of the Sultan's "Great Palace" in Zebíd, but was an establishment by itself outside the gate of Bábu'n-Nakhl, as see in Vol. II, p. 275.

1542. For Tímúr-Lenk see Note 1443. As he had begun his career of conquest in A.H. 771 (A.D. 1369), it had taken sixteen years for the first fame of his successes to reach Yemen in A.H. 787, as recorded in Vol. II, p. 162, and eight years more ere this second notice of him was received there. Tímúrlenj, as an Arabic variant of Tímúrlenk, is often met with; for the Egyptians pronounce the soft ج (*j*) like the hard final in 'dog,' 'fig,' etc., or the initial in 'gun.'

1543. "The Son of 'Uweys" here mentioned was named 'Aḥmed. He had become Sultan of western Persia by the murder of his elder brother Ḥuseyn. The court was then held

in Tebríz, but 'Aḥmed, for political reasons, established himself at Baghdád, and when Tímúr-Lenk took this capital 'Aḥmed fled to Egypt and remained there until the death of Tímúr in A.H. 807 (A.D. 1404). He then recovered Baghdád; but, entering into hostilities with Qara-Yúsuf (Black Joseph) the Turkumán, of the Black Sheep dynasty, he was defeated, made prisoner, and put to death in A.H. 813 (A.D. 1410). D'Herbelot corruptly names "Ahmed ben Avis ou Veis" (for 'Aḥmedu'bnu 'Uweys), making the name of his father "Uweys" into "Avis" or "Veis."

1544. "To tuck up one's skirts" is an allegorical expression that means "to prepare for a journey or any course of action."

1545. The rumour that the troops of Tímúr were mostly non-Muslim blasphemers, كُفَّار (pl. of كَافِر, Káfir), was an echo from the times of Jengíz. They were probably orthodox Muslims, all of them, as the Shí'a faction had not then acquired the power given to it later by the Ṣafewiyy dynasty in Persia.

1546. That there were "man-eaters," cannibals, among them was a mere exaggeration of the fear and dismay they spread, as they were doubtlessly, like all their fellows in that day, a set of ferocious, relentless, bloodshedding ruffians while their passions were aroused, though gentle enough in their quiet mood.

1547. Hádirín is not mentioned in the authorities. It would appear to have been somewhere south of Baghdád in the direction of Susiana.

1548. "Sús" is Susa, Shushan, in Susiana (modern Khúzistán), on the east bank of the river Choaspes (the modern Kerkha), in about lat. 32° 10′, long. 48° 15′ E.

1549. For "the son of 'Uweys" see Note 1543.

1550. Berqúq (which literally means an apricot) was the first of the Circassian slave Sultans of Egypt. He reigned, with a short interval of dethronement, from A.H. 784 (A.D. 1382) to A.H. 801 (A.D. 1398), when he died, as see in Vol. II, p. 276. He had been named Ten-Bugha when first made a slave, and Berqúq when brought to Egypt. He assumed the titles of 'El-Meliku'dh-Dháhir 'Ebú Sa'íd Seyfu'd-Dín (the Dominant

King 'Ebú Sa'íd, the Sword of the Religion) when he became a sovereign.

1551. The Benú Muhenna' were evidently a tribe or family of importance in Syria at the time. The Qámús mentions Muhenna' as being the name of an individual, but does not notice the tribe.

1552. The tribe or family of the name of Be'-'l-Ḥuráfísh (for Benú'l-Ḥuráfísh) are not noticed in the Qámús. Ḥuráfísh is a viper; and also, apparently, a man's name or nickname.

1553. "The Lord of the Romans" is the Arabic title of the sovereign of Asia Minor, of which Yildirim Báyezíd (Báyezíd the Thunderbolt) had then made himself almost the complete master. Before the Osmánli, the Seljúq Sultans of Qonya (Iconium), and before them the Byzantine emperors of the East, had been so designated. To this day the Arabians of Syria and the Persians look upon their neighbours of Asia Minor as the Romans, with the rest of the Roman Empire for their distant and barbarous subjects or tributaries; and at the present time the Ottoman sovereign is the "Sultán of Rúm" to the Persians and to all 'Islám eastward of Persia.

1554. A "sojourner" (*mujáwir*) at Mekka or Medína is one who makes a stay there of a year or more for devotion, study, retirement, or trade.

1555. For the various palaces named Dáru'n-Naṣr see Note 1513.

1556. For these special "night services" of Ramaḍán see Dozy's "Supplément aux Dictionnaires Arabes," art. شَفْع. But we shall see further on that social intercourse and learned disputations occupied part of the night on these festive occasions in Yemen.

1557. Mejdu'd-Dín Muḥammed son of Ya'qúb, of Shíráz, commonly known now by the surname of Fírúzábádiyy, from his native town of Fírúz-Ábád, near Shíráz, in south-western Persia, lat. 28 40′ N., long. 52 50′ E., is more celebrated for his great Arabic lexicon, the Qámús ('el-Qámúsu'l-Muḥíṭ, the Circumambient Ocean), which he dedicated in its preface to his kind and generous patron, Sultan Melik 'Eshref II. He

outlived that monarch thirteen or fourteen years, having come to his court by invitation in Ramaḍán, A.H. 796 (June, A.D. 1394). On the 6th of Dhú'l-Ḥijja, A.H. 797 (22nd September, 1395), he was appointed Chief Justice (Judge of Judges) over all Yemen; and he died in A.H. 817 (A.D. 1414). Lane gives A.H. 816.

1558. This prince Melik Náṣir succeeded his father as Sultan in A.H. 803 (A.D. 1400), and reigned about twenty-four years. He was succeeded by two of his sons after one another, and then by a brother. A son of this brother was the next Sultan for about three years, dying in A.H. 845 (A.D. 1441). Another member of the family ruled for a short time; and his sons, with various fortunes, reigned until A.H. 859 (A.D. 1454), when two brothers of the Benú-Ṭáhir family Ridá' seized 'Aden, and gradually possessed themselves of the southern parts of the kingdom. In A.H. 913 (A.D. 1507) the Sultan of Egypt began to take steps for the conquest of Yemen, so as to prevent the Portuguese from seizing it. But, after the subjugation of Syria and Egypt by the Ottoman power, Yemen was also annexed for a time in A.H. 946 (A.D. 1539) to the Ottoman dominions, to be abandoned in A.H. 1040 (A.D. 1630), and reconquered after the opening of the Suez Canal. For more than two centuries a dynasty of 'Imáms of the heretical Zeydiyya sect ruled the greater part of South Yemen, until removed by the Ottoman forces under 'Aḥmed Mukhtár Pasha in A.H. 1288 (A.D. 1872). He remained for some time as Governor-General, and put in order the military and civil administration of the province.

1559. "Surádáliyya men." The root سَرْدَلَ is not given in Qámús, Ṣiḥáḥ, or Dozy; and there is no indication as to what the functions of these men were. Apparently they were attached in some kind of special capacity to the service of the mausoleum, as a link in the category of Qur'án-reciters, mu'edhdhins, etc.

1560. For Manṣúra (of Ḥajja) see Note 1097.

1561. "The district of Ḥáza" or "of the Ḥáza," of Zebíd, in the vale of Zebíd, was perhaps the metropolitan circumscription within the jurisdiction of the governor or police magistrate of the city.

1562. "A she-mule with a neck-collar led out for him" was a special mark of the royal favour. A collar or band of leather, silk cord, or other material, its lower part hanging like that of a necklace on the breast of a horse, mule, ass, or camel used for riding, was sometimes decorated with gold or silver in various ways, and was always considered a mark of rank in the rider.

1563. "Ḥabshá'" is not noticed in the geographies.

1564. Redem is not mentioned in the geographies. The word means 'a dam or barrier.' The Ḥajeba and Benú 'Abbás clans are not elsewhere noticed in the history. As the Sultan returned to Zebíd one day after the battle, Redem was not very distant in the hills to the east of the city.

1565. For "crossbow bolts" see Note 1400, in which passage the word *nushsháb* used in the text is translated as meaning 'Arabian arrows.' Special works on archery, of about the date here treated of, may possibly solve the riddle of the difference between *sehm*, *nebl*, and *nushsháb*, which none of the lexicons have attempted.

1566. "Zerebiyya" and "Murshidiyya" were probably villages in the vale of Zebíd, towards the Upper Siryáqús.

1567. "Wild asses," the *Asinus onager* of our naturalists, formerly noticed in Vol. I, p. 279; Vol. II, pp. 135, 213, are thus seen to be also natives of southern Yemen, as well as of India, Persia, Mesopotamia, etc. They are thrice mentioned in subsequent paragraphs, always as being hunted.

1568. "Sherîju'l-Munqáz" and "'Ebú'z-Zewm" were date-gardens of the Sultan, by whom husbandry of all kinds was assiduously carried on in the vale of Zebíd.

1569. "Ḥudeyda" ("Hodeida" of the maps), now the seat of government for the Ottoman province of Yemen, appears to have been then the name of that part of the coast, without even a village of the name. The word means 'a little frontier,' and is not found in the Qámús or the Meráṣid. It is in lat. 14° 30′ N., long. 42° 40′ E.

1570. The "Palace of Gold" was a new structure added to the old palace in Zebíd.

1571. For Dherwán see Note 214.

1572. The "Litter of the Fair" may have been, and probably was, the state litter that accompanies the "Banner of Pilgrimage" every year from Yemen to Mekka, where the assemblage of the pilgrims is denominated "The Fair," 'el-Mewsim. It may, on the other hand, have been simply a decorated camel-litter to be used in the installation of the annual fair held at the Kethíb or Sandhill near 'Ebyen, this fair being also called "'el-Mewsim." (See Note 696.) In the former case, it will have been taken to 'Aden in preparation for the starting of the pilgrim-caravan from that city, on its road, at the proper time, to Ta'izz and Zebíd, where other bands of pilgrims would join it, on its way to Mekka. It served, from its elevation on a camel's back and by its trappings, as a kind of 'ark' to lead and direct the pilgrims on their journey to the sacred city and back.

1573. For the "Ṣummites," the inhabitants of Ṣumm, see Note 1535.

1574. For the leader, 'el-Qá'id, see Note 1361.

1575. For the "Suleymániyy district" or country see Note 1406.

1576. For this eminent judge Mejdu'd-Dín Fírúzábádiyy see Note 1557.

1577. The Maḥábína (Mejábína, or Makhábína) clan is not noticed in the Qámús.

1578. "Raw hides" (?) for use in warfare.

1579. The "store of coats of mail" would probably include the smiths and armourers to repair as well as to make mail armour.

1580. The kettledrums attendant on the person of the Sultan, used for the royal salute daily at stated hours.

1581. The Maqádima do not appear in the Qámús or Hemdániyy; their village was to the south or east of Jubla.

1582. For "clothing allowance," Jámekiyya, see Note 1389.

1583. Khaḍrá', one of the Shewáfi mountains, is of course very different to Khaḍrá', the village or green near 'Aden, noted in Vol. II, p. 39. The mountain Khaḍrá', Green Mount, is the "Choddra" of Niebuhr and of the Berlin map, in about lat. 13° 55′ N., long. 44° 20′ E. A castle of the name of Khaḍrá' in the mountains of Waṣáb, not far from Zebíd, is mentioned by the Qámús and the Meráṣid. There were also places of the name in Spain and in north-western Africa. A little later, in Vol. II, p. 251, it appears that the mountain was named Khaḍrá' after a castle built on it, the stronghold of the clan or family of the Ḥubeyshite. Perhaps this was called 'el-qal'atu'l-Khaḍrá', or 'el-maṣna'atu'l-Khaḍrá', which would account for the feminine form of the adjective. Ḥiṣn and Jebel are both masculine, and would require the adjective *'akhḍar*.

1584. See Note 1583.

1585. Tuḥaytá' (or Tuḥaytá in the Meráṣid) is the "Tahäta" of the maps of Niebuhr of Berlin, a village west from Zebíd, in about lat. 14° 12′, long. 43 12′ E. It had a second name given to it, Lower Siryáqús, when the Sultan built a palace or pavilion there, as is here mentioned. For "Upper Siryáqús," the Sultan's hunting-ground for wild asses, see Note 1449.

1586. The "mart" (مَتْجَر, *metjer* and *muttejer*) in the city of Zebíd. It is to be remarked that the town or port of Mocha (Makhá according to the Qámús, Mukhá in Hemdániyy) is not once mentioned in the history, though Mewza' is frequently spoken of, as see in Note 952.

1587. Here for the first time is mention made of "Upper Siryáqús," which is only once more named in Vol. II, p. 287, as the Sultan's garden for exotics. Hitherto there had been but one village or palace of Siryáqús; now, a "Lower Siryáqús" having been instituted at Tuḥaytá', the original hunting-ground for wild asses in Upper Zebíd, near the hills, naturally became "Upper Siryáqús."

1588. "Sherij-'Ubeyra," and see in Vol. II, p. 243, a "Sherîju'l-Munqáz." The dictionaries give no meaning to *sherîj* (or *shureyj*) that applies to these two examples of the word. The

original signification is "a half-rod made by splitting a bough or sapling longitudinally," and this may have been applied by extension to "á bifurcation of a road or watercourse," where a path or channel splits, as it were, into two, which in America is called a 'fork.'

1589. The Dáru'sh-Shúkhín palace (Palace of the merrily Saucy Ones) appears to have been the name given to the extensive new royal residence built by Sultan Melik 'Eshref II at Nakhl. The assemblies of Ramaḍán, which then corresponded with the season of the date-harvest and Saturday outings at Zebíd, were more splendid than usual, and the court was visited by magnates of great distinction from far and near. The palace, though often spoken of henceforward, is not again mentioned by name.

1590. Kújer Sháh may have been what he pretended, or he may have been an impudent adventurer from India. Fírúz Sháh son of Rejeb, a slave of Muḥammed Sháh son of Taghlaq Sháh, was born in A.H. 709 (A.D. 1309). He was 14 years old when Taghlaq became sovereign of India, and 18 on Muḥammed's accession. He himself succeeded by election in A.H. 752 (23rd March, 1351), being then 43 years of age, and reigned forty years. His father Rejeb has been held to have been a brother of Taghlaq Sháh; so that Fírúz himself was perhaps Taghlaq's nephew and Muḥammed's cousin. Taghlaq had been a slave also. Fírúz must have lived down to A.H. 792 (A.D. 1389). Now Kújer could not have been an infant son of Dhafer Khán, son and successor of Fírúz, even in A.H. 792, and then become adolescent by A.H. 798. But fictitious princes were extemporized easily in those days, and in other countries besides Yemen and India. The very name of Kújer (for Gúcher) is Turkish for a nomad or vagabond.

1591. It will be remembered that Sultan Melik Mudhaffer Yúsuf son of 'Umer son of 'Aliyy son of Resúl, after the conquest of "Dhafár of the Ḥabúḍite," gave that principality to his own younger son, Melik Wáthiq (see Vol. I, p. 225), before he himself abdicated in favour of his eldest son, Sultan

Melik 'Eshref I, as seen in Vol. I, p. 229, retired to Thu'bát, and died there (see Vol. I, p. 230) in A.H. 694 (A.D. 1295). The principality thus founded had lasted, therefore, rather more than a hundred years when Melik Fá'iz son of Melik Mudhaffer (son of Melik Wáthiq?) came to Yemen in A.H. 798 (A.D. 1395) to seek for aid. His son again, Melik Mujáhíd, came to Zebíd on a similar mission the year following, as see Vol. II, p. 272.

1592. Jaḥúf, a village in the vale of Zebíd, is not elsewhere noticed in the history, and is not in the geographies. The marauding pseudo-dervishes here mentioned are now and then detected in the various countries of 'Islám.

1593. The "Ṣaḥíḥ of Bukhárіyy" is a collection of the most authentic traditions of Muḥammed and his disciples. The "Ṣaḥíḥ of Muslim" is a collection of the same nature, and also much esteemed.

1594. The 'Emír Heyṣamu'd-Dín 'Ibráhím son of the 'Emír 'Eseḍu'd-Dín Muḥammed son of Melik Wáthiq son of Yúsuf b. 'Umer b. 'Aliyy b. Resúl was therefore a cousin of the Melik Fá'iz mentioned in Vol. II, p. 255, and also of the Sultan Melik 'Eshref II.

1595. Dummela is not noticed in the geographies. This was a most singular flash of lightning. It is an instance of lies told by romancing people at a distance in time or place from the fact recorded or invented by them. The 'miracles' of the West are all of this nature.

1596. For these *teshfí'* night recitations or services of Ramaḍán, several times mentioned in subsequent pages, see Note 1556. From what the great Morocco traveller 'Ibnu-Baṭúṭa says of them in vol. i, p. 389, of the French edition of his narrative, they appear to have been a special observance of the followers of the Sháfi'iyy school of orthodox Muslims. For details of these assemblies in the Sultan's court see Vol. II, p. 233, and again in Vol. II, p. 267.

1597. The circumstances of the corpse found as here described, if even an approximation to truth, are very singular. The burial must have been ancient, as all knowledge of it and

of any event that may have led to it had been entirely forgotten in the locality. The reported preservation of the body, which, from the wounds said to have been found on it, was that of a prince killed in battle or murdered, is next to an impossibility; and the absence of any account of the Sultan's having shown any mark of respect for the corpse by interring it or closing up the cavern in which it was said to have been found seems to take away all authenticity from the curious tale.

1598. "The son of the Riyáḥite the die-sinker" is a surname from which the designation given in Vol. II, p. 52, to Sultan Melik Mujáhid's new silver coin, اَلدِّرْهَمُ اَلْجَدِيدُ اَلرِّيَاحِي (the new silver Riyáḥite dirhem), may well have taken rise. For, as "the son of the Riyáḥite" was the die-engraver for the coin of the realm in the year A.H. 800 (A.D. 1398), his father or grandfather may have held the office in A.H. 736 (A.D. 1335–6), when the new coin was issued, and it may even have borne his surname engraved on it. Specimens of the coin still extant must decide that point. The amputation of a hand for theft is a law of 'Islám.

1599. For the "sea-coast of Ḥarda" see Note 1362.

1600. "The book named the 'Is'ád," of which the full title is 'El-'Is'ád bi'l-'Iṣ'ád 'ilá Derejeti'l-'Ijtihád (The Help to a Rise to the Degree of Legal Induction), is in three volumes, and is one out of forty-three works by the same author enumerated in the preface of the Turkish translation of the Qámús. It is remarkable that while Mejdu'd-Dín Fírúzábádiyy, in his preface, dedicates that great lexicon to his patron, Sultan Melik 'Eshref II, Khazrejiyy's history, though frequently speaking of the great writer, and though it minutely describes the ceremony of the presentation of his inferior work, the 'Is'ád, to the Sultán in great state, makes no allusion to the Qámús, its compilation, or its presentation, in any way. The inference would appear to be that the Qámús was completed, and its preface written out ready for its presentation, when the death of Sultan Melik 'Eshref took place in A.H. 803 (A.D. 1400), and Khazrejiyy's

history was brought to a close without the presentation having actually occurred. But subsequent copies of the manuscript would give the preface with the dedication as prepared by Fírúzábádiyy for a formal presentation.

1601. Seylán is our 'Ceylon.' As presents came to the Sultans of Yemen even from China, there is nothing very marvellous in offerings being received from Ceylon. But that Khazrejiyy should mention an exotic mangosteen-tree (*shejeretun mine'l-'anbá*), while no allusion is made in his work to the indigenous coffee-plant, its discovery, its fruit, or any use of the same at banquets or in private circles, or by dervishes, would seem to show that he had no knowledge of it. Its Arabic name of *bunn*, اَلْبُنُّ, found in the Qámús and in some modern manuscripts of the Ṣiḥáḥ of Jewheriyy, has led some European authors to suppose that it already indicated what was later called *qahwa*, اَلْقَهْوَةُ, one of the names of wine; but the truth is that *'el-bunn* was at that time the name of a kind of pickled or salted fish, believed to be the carp, that was used as a condiment eaten with bread, even as the species of ketchup called *murriyy*, اَلْمُرِّيُّ, was used. Dozy, in his "Supplément aux Dictionnaires Arabes," gives the following passage from an ancient Glossary by 'Ibnu'l-Ḥashshá' on the work of Ráziyy named Manṣúriyy, copies of which are found in more than one European public library:—

اَلْبُنُّ مُرِّيُّ اَلْحُوتِ يُتَّخَذُ مِنْ حُوتٍ مُعَفَّنٍ وَ مِلْحٍ وَ عَصِيرِ اَلْعِنَبِ وَ يُتْرَكُ وَ يَصِيرُ كَاَلْجَعْرِ لَوْنًا وَ قِوَامًا وَ يُسْخِنُ جِدًّا وَ لَا يُسْكِرُ

"Bunn is fish-ketchup; it is prepared from putrid fish, salt, and expressed juice of grapes, left to stand; it then becomes like birds'-dung in colour and consistency; it warms extremely, but does not intoxicate."

Dozy gives كَالْحَقْرِ, which I read كَاَلْجَعْرِ, as حقر has no known meaning, and is marked as doubtful by Dozy. The ketchup called *murriyy* is prepared from dough by a putrefactive process of fermentation described in works of the old Arabian

writers on *materia medica*. It has been misnamed as 'caviare' by one author in modern days. *Bunn*, as meaning the coffee plant or berry, was unknown both to Jewheriyy and to Fírúzábádiyy.

1602. The mangosteen (*'anbá*, fruit of *Garcinia mangostana*) is not indigenous in Yemen.

1603. "A letter written on a leaf of pure gold," probably engraved with a style, as is still done on strips of palm-leaf, etc., in all parts of India.

1604. A *muṣallá* is a specially prepared place, generally a raised platform, in the open air, where public devotions are performed on occasions of ceremony. Some are very large, for great meetings, while others are small, for private parties. Individuals can optionally worship at all such, large or small.

1605. For the "Kiswa" see Note 283.

1606. "The Hunter" 'eṣ-Ṣayyád, may also be translated "the Fisherman," he being a hunter of the sea, lake, or great river, صَيَّادُ ٱلْبَحْرِ (*ṣayyádu'l-baḥr*).

1607. "The Corpse" or Dead Man, for which epithet there doubtless was a reason, not mentioned. The word means also a dying, moribund man.

1608. For the semúm wind see Note 1057. It is our 'simoom.'

1609. For Yelemlem see Note 1288.

1610. The College of the Two Columns (or Obelisks) has been before noticed in Vol. II, p. 189. Any column, cone, or prism set upright on end, of stone or wood, etc., as a signpost, beacon, etc., is called *míl* in Arabic, probably from the Latin word for a milestone.

1611. For Mukhayríf see Note 1345.

1612. "The rice-(crop) of the Sultan's estates" is the first mention of the cultivation of rice in Yemen recorded in the history, and in Vol. II, p. 287, it is stated explicitly that the Sultan was the first who sowed rice in the vale of Zebíd. Had coffee plantations then existed in the hills near that capital, they might have been noticed by chance as a novelty, though not introduced by a Sultan; but, not being a royal crop, coffee,

if known at the time, was not deemed of sufficient interest or importance. That the wild coffee-tree, its fruit, and some of its sedative properties had been discovered by dervishes in the hills of Yemen long before this time, is almost certain, and the theory of its having been first discovered in Abyssinia is without any solid foundation, as far as my enquiries have enabled me to judge. See Note 1601.

1613. For "a resident visitor in the two holy cities," i.e. a sojourner there, see Note 1554.

1614. From this passage it is clear that the Resúliyy principality of Dhafár of the Ḥabúḍitè, though in difficulties, still maintained itself. See Note 1591.

1615. Beydakha, a village in the vale of Zebíd, is not noticed in the geographies.

1616. This is not the first instance in the history of a contention between a legal and a civil functionary, the law gaining the advantage, as is usual everywhere.

1617. A pass-certificate (*'el-'ijáza*, الإِجَازَةُ), a permit, a licence, is a technical term among lawyers in 'Islám. Usually there is a preliminary examination of the candidate, and the passed student is then competent to undertake certain legal functions. But from this passage it becomes evident that there were also honorary licences given at times, *honoris causâ*, and without an examination. The subject is explained in the work named "Technical Terms of the Sciences of the Musulmans" (read Muslims), as printed at Calcutta in A.D. 1862, p. 208, l. 10. The name is applied to the act of granting a licence, and also to the written document—to the licence. Neither Lane nor Dozy explains this, nor do many Turkish dictionaries, native or European. Zenker says: "Diplom oder Ermächtigung zu einem Lehramte," taken perhaps from my English-Turkish Dictionary of 1855. The Indian work above named shows the legality of the phrase a little lower down: "also for my children and some of their children who were in existence at that time." Sovereigns in Europe were formerly wont to appoint baby princes, etc., to the command of regiments, etc.,

and honorary degrees are commonly conferred by many of the Universities of Europe, as also by some clerical functionaries.

1618. The castle of Shekí' is not noticed in the geographies. It must have been in or near the "northern cantons," of which the Wezír was then governor.

1619. This robber and pirate of the Ḥays region may possibly have not carried his depredations as far south as Mewza' and its port or coast, where Mocha afterwards grew famous. Had that city then existed, with its name, even in a nascent state, the capture of this pirate might have elicited a mention of it. Playfair's "History of Yemen," p. 93, records the building of a village, by name El-Fandár, in A.D. 1420, on the sea-coast by Sultan Melik Náṣir, who succeeded his father, Sultan Melik 'Eshref II, when the lords of Sind made him a present of four large vessels. Fírúzábádiyy had then been dead six years (see Note 1557); so that this village of Fandár could not have grown into "Makhá" (Mocha) so as to be mentioned in the Qámús.

1620. The "chest" for the revenue of the date-groves appears to have been a technical term denoting the whole staff of officers, collectors, and clerks, as well as the actual chest or strong-box in which the cash was placed as collected for transport to the treasury at Zebíd, etc.

1621. The Zebídiyy measure for corn and other commodities has been several times mentioned in previous pages of this history, but never before the present passage accurately defined —a measure of fifty ounces for grains, and a weight of twelve pounds, of twenty ounces each, for butter. At the prices named, millet will have sold for about eight and wheat for twelve shillings a bushel, while a pound of butter will have fetched about seven shillings.

1622. "Wezef" is explained by Dozy as being probably a kind of sprat or similar small fish, which used to be commonly salted down for food.

1623. "The land of Zubeyd" (written exactly like Zebíd, but differing in vowels). Both Zebíd and Zubeyd are mentioned

in the Meráṣid as the names of two places in Yemen, Zebíd being a valley with a town called Ḥaḍíb in days of yore, but Zebíd since the days of the caliph 'El-Me'mún; but Zubeyd is another place. In the Qámús, the latter, Zubeyd, is given as the name of a clan of the Medh-ḥij tribe. Their land would, then, possibly be somewhere near Jened; but the castle of Sináj is merely said by the Meráṣid to be in Yemen, and is not noticed in the Qámús.

1624. For Reyshán see Note 1488.

1625. This "violent concussion" must have been, apparently, a shock of an earthquake, as parts of hills fell down on the occasion. The fall of an aerolite may have caused a tremor in the air and an explosion, with its report, but could hardly have given rise to fallings down of places in the mountains, unless ready to fall of themselves. Rumours of such falls may have spread.

1626. For Redem see Note 1564.

1627. For Mudebbi see Note 1286.

1628. "The 'Azwera Gate." The Qámús describes 'Azwera (which the Meráṣid makes 'Azwer, as does the Qámús in one sense) as the name of a place near Mekka, or as that of a steep ascent in the road from Medína to the pebbly watercourse in the valley of Mekka. The Meráṣid adds several other variant descriptions. 'Azwera appears to have given its name to one of the gates of the temple of Mekka, of which Burton, in his "Pilgrimage," iii, 178–9, enumerates thirty-nine, but does not give 'Azwera in the number. As No. 12 he gives "Bab el Wodaa," through which the pilgrim passes when taking his final leave of the temple. The name, when corrected, is Bábu'l-Wedá' (the Gate of the Leave-taking), just as there is, to the north of the vale of Mekka, the Steep Ascent of the Leave-taking (Theniyyetu'l-Wedá', ثَنِيَّةُ ٱلْوَدَاعِ), where returning pilgrims take their last look at the city and its towering temple. This Bábu'l-Wedá' is the southernmost corner gate on the west side of the surrounding colonnade or cloister of the temple, as drawn in Burton's plan. He says its ancient name was "Bab el Hazourah, which some

write Bab el Zarurah." This, I am inclined to suppose, is Burton's double mistranscription for the true name, "Bábu 'Azwera." The conflagration here mentioned appears to have consumed the entire cloister, with the spires of the minarets, if they then had any. The Ka'ba itself, as also some of the detached buildings, may have escaped. Burton, in his account of the ten successive temples of Mekka, iii, 186–196, does not mention this fire, nor any of the inundations described by Khazrejiyy in the course of his history.

1629. It appears from this passage that a quorum of forty worshippers is requisite in 'Islám to make it strictly lawful to celebrate the noon congregational service of Friday; but this is perhaps an ordinance of the Sháfi'iyy school of orthodoxy, for I find, on reference to the law-books of the Ḥanefiyy school, that three worshippers besides the precentor ('Imám) are sufficient for its celebration and for the recital of the Khuṭba, or prayer for the Caliph and sovereign. Even two besides the 'Imám are considered enough by one section of that school, on the plea that *three* is the lowest number for an Arabic plural or congregation.

1630. The valley streams fell into the sea after the wants of the inhabitants had been supplied for irrigation, storage, etc. Ordinarily these drains on the streams, after they have even debouched from the mountain valleys or ravines, exhaust the water before the torrents, after heavy showers in the hills, can make their way as far as the coast. Much of it sinks into the sandy soil, and is partially dispersed by evaporation, though it can generally be reached by digging in the waterways, even in the dry season.

1631. "The great dam of Sultan Mujáhid," اَلْعُقْمُ ٱلْكَبِيرُ ٱلْمُجَاهِدِيُّ. The word عُقْمٌ, originally signifying a stricture from pressure, is then specially applied to a supposed stricture in the *cervix uteri* which prevents conception, and so causes barrenness in women and females; and lastly to denote barrenness itself, independently of any distinct cause. The

original sense alone enables one to understand that, in all probability, a dam, a constriction of the bed of the stream, a weir, is here meant. Neither Lane, Dozy, or any of the authorities gives this sense, which may have been local in Yemen at the time.

1632. Maḥall-Ṭarqu'a and Maḥall-Ḥureyra were evidently villages in the vale of Zebíd.

1633. The stories here given of the voracity of locusts are probably not exaggerations. Our books on natural history detail only their destructiveness to vegetation. But, in the thirty-second question proposed to a society of learned men by M. Michaelis (see the fourth volume or supplement to Niebuhr's travels, p. 60, paragraph 3), Aristotle is spoken of as stating that locusts attack serpents. Niebuhr himself (iii, 154) says that he was told of locusts said to attack and devour the bird named *semermer*, اَلسَّمَرْمَرُ, which ordinarily feeds on them when it meets with them. It is a kind of starling, called *zursúr* in classical Arabic, اَلزُّرْزُورُ, and the locust-bird in Turkish, چكرگه قُوشِی, the locust-eating bird in Persian, مُرْغِ مَلَخْخوار. Possibly it may be the "rose-coloured pastor, *Pastor roseus*"; for the starling is so very common that it would never have given rise to the fable that makes it follow everywhere the water carried from a certain marvellous spring in eastern Persia, so that it may destroy the locusts when over-abundant.

1634. The Arabic word *súdán*, سُودَان, pl. of *'eswed*, أَسْوَدُ, and of its fem. سَوْدَاءُ, *sewdá'*, is not the name of a country, as we have made it, or of its people, the 'Soudanese,' as we have named them. It merely signifies blacks, blackamoors, negroes, and the Arabians say the land of the negroes, بِلَادُ اَلسُّودَانِ (*biládu's-súdán*), where we incorrectly talk of "the Soudan" (French for Súdán) as the name of their country.

1635. "Fire" and "smoke" here express the outbreak of an active volcano as commonly understood, but in which there really is neither fire nor smoke, except when forests are accidentally consumed by streams of lava. There is much steam, but no 'smoke.' When clouds of dust and scoriæ are

ejected with the steam, it may look black at a distance, but it is not 'smoke.' When the lava boils up red-hot, its effulgence illumines the jets of steam ; but this is not 'fire' or 'flame.' A volcano is a mere pimple on the earth's surface, a shallow local eruption, produced by friction. It has no more to do with deep-seated, 'central fire,' or with a 'molten core,' than the earth itself ever had to do with 'an irruption from the sun.' The earth has been and is still being formed or 'created' by accretion, gradually and slowly now, though, in all probability, much more rapidly in bygone æons of time, out of the finitely disseminated expanse of eternal, ever-living, ever-acting sole substance generally called 'matter,' and universally but erroneously spoken of as 'inanimate.' The universe is a universe of change arising from increasing motion, the necessary concomitant of eternal life, eternal action ; for all action is a mode of motion, and life without action and motion is simply inconceivable, though of many kinds, atomic, molecular, corpuscular, bodily, and congregational of all varieties. Death occurs in molecules, corpuscles, individual bodies, and congregations whenever the force, the action that bound them together, is changed to an action or actions of another kind or kinds ; but atomic death cannot occur, for death is but change, and the action of an atom cannot change, though it may combine with other actions. There is no 'effete matter.' This is an erroneous expression of inaccurate schools of thought. All substance is ever active, and the 'effete matter' of writers is but substance in a state, a process of change from one state to another, all change being action, life.

1636. The story of the "smoke" taking a solid form and becoming a group of hills is strictly true, if we consider that this "smoke" was only a cloud of scoriaceous matter mingled with steam by the ejection. This, if in sufficient quantity, would be deposited and form hills under certain conditions. Monte Nuovo, near Naples, was so formed in a very short time not many years ago, and all craters are so formed.

1637. This is the final ablution of the corpse before interment,

and is practised by all who die in 'Islám as adults, unless they fall as martyrs. These are buried in their blood, held to purify them for the grave.

1638. The shrouding in white, undyed cotton of linen cloths is the practice in 'Islám. A man, usually, is shrouded in three, a woman in five cloths, if their estate can afford it; otherwise, one even is sufficient in a case of poverty or emergency. The use of perfumes, including camphor, is general, if not universal, when procurable.

1639. It is usual for some near friend or friends to descend into the grave, so as to uphold and arrange the corpse on the floor of the cavity. It is never buried in a coffin, except sometimes in the case of a woman. In this case, a foot or more of the lid over the head and face is sawn off to enable her to raise her head and contemplate her narrow home when visited by the interrogating angels immediately after interment. Otherwise, the corpse is disposed a little on its right side, with the right cheek resting on the earth, and the face in the direction of Mekka and the Cubical House there. Graves are not dug deep; to the navel for a man, to the breast for a woman; and two corpses are never superimposed in one deep grave. Short boards are placed from the bottom side angle behind the corpse, resting like a penthouse against the side above the face, so as to secure a space in which the corpse can raise its head, as above; and so as to keep the earth from falling in upon it for a certain time.

1640. The "band" here spoken of is used merely for convenience, to keep the shroud-cloths together and to give a hold to those who lower the corpse into the grave, or who arrange it there. It is then loosened.

1641. As above said, the right cheek is brought to touch the floor of the grave, the body being laid on its right side, not on its back; and the face is turned towards the Cubical House at Mekka.

1642. To assist in a funeral convoy in 'Islám, to help in bearing a corpse to its last resting-place, is looked upon as

a pious, charitable function. All have need, in turn, of the good offices of others, so as to reach the final place of rest; and all who meet a convoy take their turn in helping to carry the defunct on his or her last journey. The bier is used as a piece of public property for successive funerals, not being entombed with the corpse.

1643. The "burial service" of 'Islám may be studied in Lane's "Modern Egyptians"; also, in my little treatise on "Turkish Poetry and Woman's Soul in 'Islám."

1644. Sherefu'd-Dín 'Ismá'íl son of 'Ebú-Bekr, the professed Qur'án-reciter, 'el-Muqri', was not only a poet also, but he is mentioned in Loth's "Catalogue of Arabic Manuscripts," in the Library of the India Office, No. 1038, x, as the author of a very singular work, written by order of Sultan Melik 'Eshref II in four volumes, the words of which are so arranged that each column is a treatise in itself, while the words of all four columns, read across the entire page, constitute a fifth treatise. The first or right-hand column by itself is a treatise on Arabic prosody; the second column, alone, is a history of the Resúliyy Dynasty in Yemen; the third is on Arabic grammar; the fourth, on rhyme; and the whole together forms a tractate on law. An incomplete copy of the work is in the Library of the India Office, and, by comparison with a lithographed edition printed at Lakhnáw (Lucknow) in A.H. 1272 (A.D. 1855), appears to have been entitled 'Unwánu'sh-Sheref, عُنْوَانُ ٱلشَّرَفِ, The Title-Page of Glory, or, in another sense, Sherefu'd-Dín's Title. That author died in A.H. 837 (A.D. 1433).

1645. From this passage it is clear that Khazrejiyy's "History of the Resúliyy Dynasty in Yemen" was concluded with his account of the death of Sultan Melik Eshref II in A.H. 803 (A.D. 1400). Playfair's "History of Yemen," Bombay, 1859, continues the narrative beyond the extinction of the dynasty in A.H. 859 (A.D. 1454) to the reign of a certain "Abd-el-Wahább" in A.H. 908 (A.D. 1502), and quotes Khazrejiyy as his authority (!), who had then been dead nearly a century.

But his "Khuzraji" is taken from a translation in manuscript, thought to be by a "Captain Haines, I.N.," and preserved in the "Records of the Aden Political Agency." If this manuscript translation was made from a single Arabic work, that work must have been written by some author, of whom many are known, long posterior to Khazrejiyy of our present history, perhaps by his grandson, who would also bear the ethnic title of Khazrejiyy by virtue of his lineage. Indeed, there may be many families in Yemen and elsewhere at the present time, A.D. 1887, who glory in that title, almost as ancient as the commencement of the Christian era.

1646. "The World" ('ed-Dehr). The word *dehr*, with Arabian poets and with all writers of 'Islám, is an equivalent of our imaginary agent, 'fortune,' 'time,' etc. Originally, the term indicates an indefinitely long period of time; and was defined by philosophers as denoting the determinate period of the duration of the material universe, from the moment of its origin or creation until it shall again dissolve into nothing. Poetically, it may be considered a parallel to the expression 'The Spheres," or any other word used to indicate a first or secondary cause of all mundane events, especially of all untoward, evil events. To poets, *dehr* and *felek* (the sphere) are what 'God' and 'Providence' are to religionists, and what 'fate' or 'destiny' was to old pagans. Our poet here makes "the World, Time, Fortune, the Spheres" the perverse, malignant agent that has wrecked the life of this beneficent monarch, and laid him low.

1647. "The towering mount, with inaccessible sides" appears to be the Sultan. For "Ṭawd" as a definite mountain range see Note 1424.

1648. In wreaking its spite against him, it has injured itself alone, has "cut off its own nose to be revenged on its own face," as we say; it has wrung its own withers, but has not injured him in reality.

1649. When he was the curber of the proud and haughty, then did fortune choose to trip him up. But see Note 1664.

1650. After lording it as a sovereign, he is now laid low in the dust.

1651. His sorrowing friends troop round his corpse. But see Note 1665.

1652. He is borne to the grave in silence on men's shoulders, whereas he was wont to march forth with troops of horsemen, the welkin echoing with their din.

1653. Had it been possible to repel death by force, as an ordinary invading enemy, his well-appointed squadrons would have done it.

1654. But God, whose every word is absolute truth, has by His command decreed man's death, and by His power gives effect to His fiat. See Note 1667.

1655. Alas! Alas! After much glory his splendour is now put out!

1656. His faithfulness, his loyalty was a quality inherited from a long line of ancestry. See Note 1668.

1657. Through the insertion of an extra distich as No. 17 of the Leiden manuscript, this and the subsequent distichs no longer correspond with those given in the Appendix. See Notes 1668, 1669.

1658. A most caustic remark. Who, indeed, has ever really died of grief for the death of a friend? But who, also, has ever looked upon death as a desirable thing, unless in despair, or from an excess of religious enthusiasm? All seek or prefer to postpone their exit from this scene of interminable woe, this stage of anxiety, suffering, and destruction, this box of Pandora, this trap baited with hope or desire.

1659. Could any Christian, poet or priest, formulate an expression of hope and certainty in a blessed future more fervid, composed, unquestioning than what is expressed in these two distichs by a believer in what that Christian is taught to look upon as a false religion? 'Islám is the purest monotheism; but, unlike Mosaism, it offers its privileges to the whole world equally, if accepted. Like Buddhism, but with a divine sanction, and to an equal degree with Christianity, it inculcates

charity towards all, kindness to the whole range of sentient creation. But alas! through human frailty, its practice sometimes falls short of its precepts.

1660. The World, though seeming for a time to submit to the will of the fortunate, is ever on the watch, and invariably ends by spying an opportunity and destroying them. Devour and revel in pride while you may; but remember, your turn will come to be devoured.

1661. The two versions of this distich run upon two distinct ideas. In the version of the India Office manuscript, "'Aḥmed" is the prophet Muḥammed; in that of Leiden, the young Sultan 'Aḥmed, son of the dead Melik 'Eshref, is made to receive from his father the charge of the church of 'Islám, the people of the Prophet. The Qur'án, lxi, 6, makes Jesus predict the advent of the Arabian lawgiver, whose name will be 'Aḥmed.

1662. With this distich, the 27th of the India Office manuscript, but 28th of that of Leiden, the elegy of our text comes to a truncated close, and for the seven last distichs we must have recourse to Vol. II, pp. 294 and 295, which complete the elegy and the appendix.

1663. There is a slight variation in the words of this distich, No. 4, in the two manuscripts.

1664. In this distich, No. 6, the variation is greater.

1665. With a very great variation in No. 6, 'Ebu'l-'Abbás is used as a designation of the deceased king, whose son 'Afḍal, his third son, had for his primitive name that of 'Abbás, as see in Vol. II, p. 224.

1666. In this distich, No. 7, the difference in sense of the two versions is very pointed. The India Office version makes the friends of the deceased Sultan gather round him as he lies; whereas the Leiden reading makes them leave him alone and deserted in his grave after burial.

1667. The variation of the two texts is here, in distich No. 10, of some importance.

1668. Distich No. 17 of the Leiden manuscript is not in the

India Office copy. Hence the subsequent distichs no longer agree in their numbers.

1669. The ending of distich No. 17 (18 of Leiden) is a great variation—'panegyrics' *versus* 'floods of tears.'

1670. Where the India Office manuscript has "after him," the Leiden version reads "before him"; but in another sense, with a little violence, we may understand the word to mean on account of him.

1671. In both manuscripts, distich 23 (24 of Leiden) has "a lion," viz., one of the very numerous names of that animal, *ḍaygham*, ضَيْغَمٌ (a habitual biter, whether man or beast; a ravenous, ferocious brute); hence our poetic 'dragon' is not so very inappropriate.

1672. Distich 25 (26 of Leiden) varies greatly in the two versions. See Note 1661.

1673. All that follows, beginning with distich No. 29 of the Leiden manuscript, is lost and wanting at the end of the India Office copy. From distich No. 26 (of Leiden) to the penultimate distich, No. 34, this segment of the poem is a eulogy of the young Sultan Náṣir 'Aḥmed, though the conclusion is a prayer for the repose of the deceased monarch.

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